Relief and Service edition —

April - June 1966

"THAT'S THE WAY IT IS"

CONGO MISSIONARY MESSENGER

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THE CONGO MISSIONARY MESSENGER

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C O M A S

(**CO**ngo **M**ennonite **A**gricultural **S**ervice)

AGRICULTURAL MISSIONS is a crusade against nutritional illness, the employment of idle hands, an aid to better living, a method of averting hunger, and a form of Christian witness.

In 1958 Congo Inland Mission began to experiment with Congo agriculture. Mr. and Mrs. Arnold Regier led and were joined shortly by Mr. and Mrs. Melvin Claassen. The independence forced evacuation of 1960 temporarily halted the program. Claassens returned in 1961 to continue the unfinished task.

At this time there was dire need for relief and rehabilitation in many parts of Congo. Some 350,000 Baluba refugees were given help by the Congo Protestant Relief Agency of which the Mennonite Central Committee was a part. Congo Inland Mission offered the Archie Grabers for leadership in the Bakwanga settlement program.

The Melvin Claassens soon found themselves handling thousands of chicks, breeding rabbits, hogs, and cattle to help meet this need. There was little time to experiment. People were hungry and a double program of providing seeds and actual food was necessary. Out of this urgency developed COMAS which continues today. However, the approach has been modified since Congo society has made it possible. After much study, visitation of other African projects, and planning long range, the Fremont Regiers are initiating this new approach.

About three-fourths of the Congo economy is based on agriculture. Thousands of disillusioned people who rushed to the urban centers for a quick prosperity are forced back to the countryside. With a little land you can usually make a living if you know how.

The COMAS center is Nyanga. It is experimenting with feed and livestock. Seed, breeding stock, and knowledge are then made available to prospective farmers. An extension program is planned.

COMAS IS A WITNESS OF CHRISTIAN CONCERN FOR HUMAN NEED sponsored jointly by the Congo Inland Mission and the Mennonite Central Committee.

A Story of

TRAGEDY,
GOD'S CARE and MERCY,
RELIEF, REHABILITATION

and

COMAS

On February 8, 1966, Archie Graber returned to Congo. Congo has suffered the tragedy of an abortive attempt to overthrow the constituted government.

The method was violence. The results were indescribable human suffering. We try to tell this story by word and picture in the following pages.

The gospel of reconciliation is basic. But as Archie Graber says, "It is senseless to talk about Christ to a hungry mother with a starving baby in her arms unless you start with food."

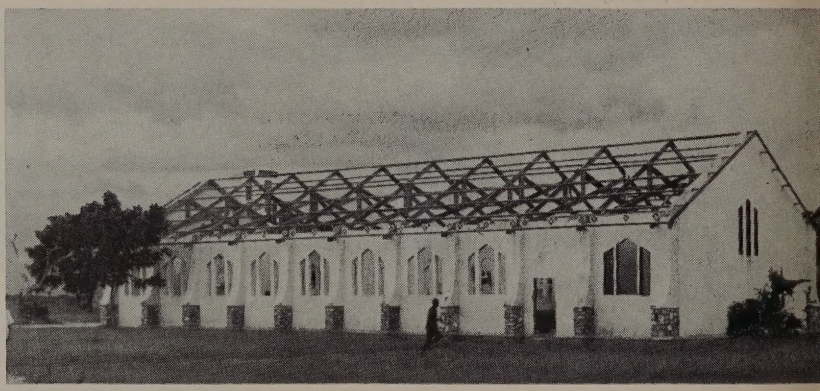
This story explains why we need COMAS.

More than 1000 people awaited the arrival of Archie Graber at the Mukedi airstrip in February 1966.

Archie Graber gets a royal welcome from leaders.

Mukedi church as observed by Archie Graber, February 1966. Note absence of rear pews and hole in roof.

Kandala church with roof removed. Pews also gone. Roof was stolen.



Kandala church benches in circle around a mango tree in back of Kandala maternity. Used to instruct rebels.

CONGO'S DIFFICULT YEARS

as told by Kipoko David on tape to Rev. Frank Enns (Kipoko David was working with James Bertsche on translation of Bible)

Missionary Sh'a Yone (Rev. Frank Enns):

I give you the news from the time we parted: we stayed and you left for America.

I greet you in the name of the Lord Jesus Christ.

When we were at Kandala our independence came. Our white people left us and went to America. We returned and came to Nyanga where we remained a year and part of another. (This likely was at their village 13 miles beyond Nyanga.)

They called us to Nyanga in May to live there and work. Rev. James Bertsche was going to America in June. We were at Nyanga two years and some days.

In December 1963 Rev. Bertsche returned and called us to again come to Kandala. We heard this news during the days we were together for prayer when the secondary school and the other classes were to be dismissed (for the holidays). For that reason (with the students still present) we had the Christmas worship (program) early.

When the time (for our departure) came we went into the truck together with the secondary school students and Misses Elda Hiebert and Betty Quiring who were stationed at Mukedi. We went to the Loange River, crossed, and arrived at Mukedi at 8:00 p.m. After spending the night there we continued our journey in a vehicle and arrived at Kandala on Saturday.

At Kandala we found Rev. James Bertsche and Rev. Harold Graber and their ladies. The days after arriving we spent plastering the house we were to live in. It was a new house that had been built by Mr. Loyal Schmidt, but it had not yet been plastered on the inside. After two weeks it was ready and we moved in.

The activities of the jeunesse (the rebels) began to become grave at Kandala in all the area of Ngungu territory of Mudidi. As time went on we heard news from Ngungu, the area of Totshi at the Catholic mission. There was much fighting and killing of people. Then they came to the secteur Kobo where they burned the village and destroyed all bridges at the crossings of small rivers. The chief of the secteur, his police, and the sub-chiefs all ran. Then the jeunesse came to secteur Mukoso.

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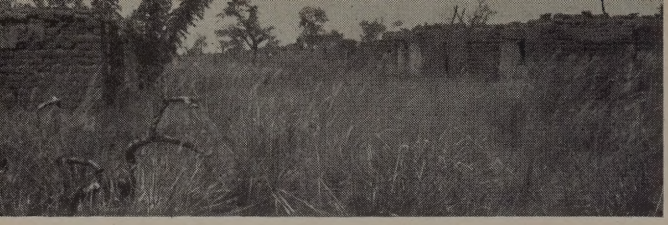
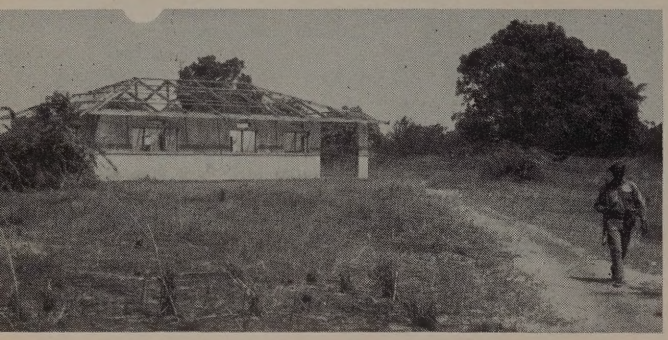
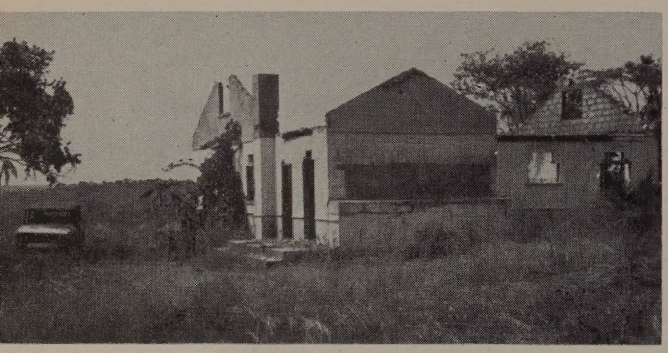


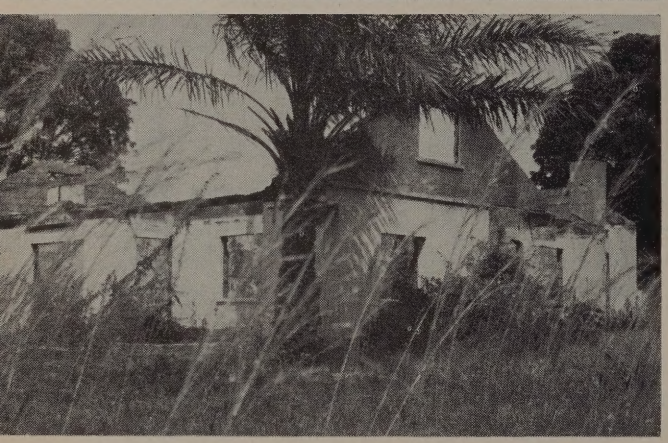
Remains of the Institute Biblique camp after rebel invasion. Photos on this page taken May 1965 by James Bertsche.



Unroofed maternity hospital at Kandala. Rev. and Mrs. James Bertsche and Timothy, Rev. and Mrs. Harold Graber and Jeanette, Selma Unruh, held here by rebels for three days. Joined the last day by Loyal Schmidt and Charles Sprunger.



Rear view of remains of the Harold Graber home. Burned scout to the left.



Originally the Peter Falk residence, occupied by Selma Unruh at time of rebel attack. Only a shell remains.

James Bertsche and soldier observing burned scout in front of burned Bertsche home at Kandala.

Congo's Difficult Years from page 7

They burned the buildings and caught the chief of the secteur, Kanzamba. They killed him and his wife and children, and the children of others who were in the house. They broke the arm of one of the chief's children but left it alive and also one medical nurse, but the rest they killed and burned together with their houses.

When we heard that news, all of our hearts broke and we shook with fear. We cried and asked ourselves, "Where shall we go?" We did not know what to do. Then we found that Rev. Vernon Sprunger had arrived at Kandala. When he arrived we heard that the Kwilu ferry had already gone down stream and there was no place to cross. He stayed two days and then Loyal Schmidt and his son, Charles, took him to Ngungu in a car.

We saw terrifying things. They burned the secteur state buildings and the chiefs ran. We were on the other side of the river with no way to cross—our escape route was cut off by the jeunesse.

When Tuesday afternoon came we heard that we should pay francs and they would not burn Kandala Station. So we collected 4500 francs to give to them. When we wanted to give this to the jeunesse they said, "No, give us 15,000 like the Catholics to save their station. We started to gather more francs, but that night at 8:00 the jeunesse arrived at Kandala Station.

They started to burn the village. We did not know that this day they would burn our village. All the men, women, and children ran into the grass to escape. We, Rev. Bertsche, Rev. Graber, and the ladies and two pastors, were left. A third pastor, Wayindama Emmanuel who was teaching at Institute Biblique, was also with us.

We separated from the pastors. I and Pastor Wayindama Emmanuel were left. They beat him twice, and the third time they took all the clothes from his body, his watch, glasses, shoes and socks, and threw them into the fire. He ran and I was left alone among them. They wanted to shoot me with an arrow because when they wanted to throw my suitcase into the fire I objected saying, "It contains the few clothes of my wife; you cannot throw that into the fire." I saw the arrow pass by.

You know the custom of the Bampende. They run from "koji" (something like pronouncing a curse on people by picking up clay or dirt and throwing it up.) The person who "kukuata koji (throws up clay) is feared by others and they do not kill him. When I saw the arrows whiz by I picked up some dirt and threw it up, and started to upbraid them. I said many things. "I am a minister. I came here to teach you to write books; the books can teach you. They can help you listen to the word of God. I am not a jeunesse. I am not a government official. Why do you want to kill me?"

They put away their arrows. I left and went to the grass. When I returned they again raised their arrows because I wanted to snatch a blanket they had thrown into the fire. With "koji" (dirt) on my hands, I pleaded with them. They threw everything, my sewing machine and clothes, into the fire. They destroyed everything except my typewriter. So I remained in the middle of the village. All people had scattered. I remained there till almost the time of the crowing of the cock when Mapombolo Jean and another man came walking.

When they saw me they ran quickly, thinking they saw jeunesse. I called them saying, "No, not jeunesse, for the jeunesse have already left." I asked them to go and find out how our missionaries, Rev. James Bertsche and Rev. Harold Graber and their ladies, were—if they had been killed or were living. "Then come and tell me."

They looked everywhere for them and found them in the obstetrical ward and brought me word, "The missionaries are alive," they said. Their clothes, watches, and shoes had been thrown into the fire. We strengthened each other.

I also sent the men to find our people. "Where are they? Call them, and bring them." They went to call the people who were among clumps of trees and on the prairie and brought them. By this time it was almost daylight. Then came our pastor with little on. When the people who had taken his suitcase came he again put on clothes.

When daylight came we went to where our missionaries were. There was much

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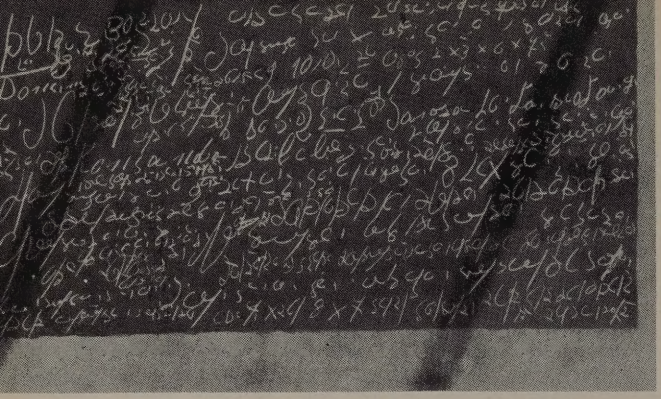
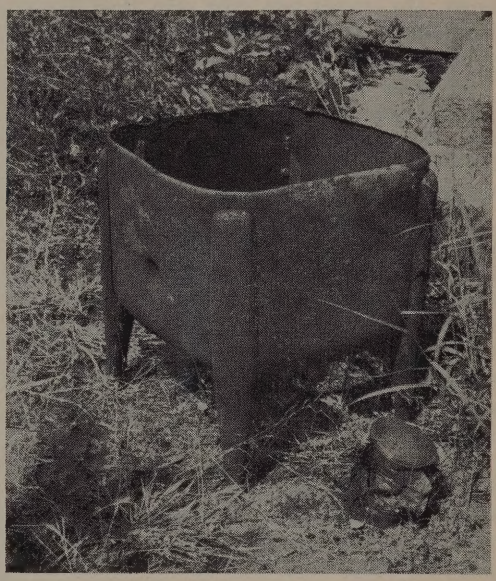
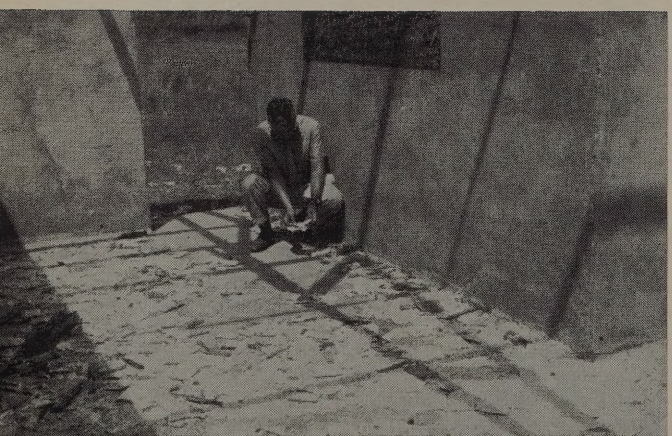


Scribbling of some confused Congolese rebel on blackboard of unroofed school unit at Kandala as found by missionary.



Shell of burned washer owned by the Harold Grabers.

Remains as a living symbol telling the story to passers-by of bitterness, and hopefully striving for a better life by way of violence and destruction of the hands that had that life in hand.



Paper pulp on floor of Kandala storage room after rebel attack. Here two tons of valuable, helpful Gipende literature was destroyed.

Congo's Difficult Years from page 9

crying, but they admonished us, "Do not cry. Be brave." So we strengthened ourselves. That was Wednesday morning. We waited. We communicated by air with the men from Mukedi, Tshikapa, and Nyanga, but had no word from Kandala.

Thursday morning an airplane came to look for us. When it was overhead it dropped a paper which said, "Enlarge the auto road so that when an airplane comes it can land." We called for hoes. "We are as good as dead" we told ourselves. "We are no more afraid. Let us hoe. We may be saved when the airplane comes to get us."

When we took the hoes the jeunesse came and told us, "No, you do not hoe; only the whites, their wives and children may hoe. You Congolese do not hoe."

When we heard this our hearts cried much because the whites were not many. They hoed a large stretch. When the jeunesse saw how tired the ladies were they called us and said, "Come and help them." So we and also some women went and hoed and by evening finished the runway nicely.

We had no way of getting things to eat. Jeunesse were every place as sentries. To go to the river we must ask, and if you did not ask you could not go to another house to look for water and food. Our flour was finished as well as other needed things. We went to rest.

The Evacuation

Friday morning airplanes (helicopters) arrived at 10:00. Three were in the air but only two landed. A large number of jeunesse appeared. There were many in the grassy plains and in the village with arrows, guns, and knives. They were shooting at the planes to destroy them.

When our missionaries arrived at the airstrip the ladies were taken into the plane. The other missionaries entered the plane but Charles Sprunger was still in the house. Many said, "You remain. Do not leave the house until time to leave. Then you may go out." Other people came into the house.

The plane took off, but when they found out that Charles had remained it landed again and picked him up. The jeunesse held him by one arm and the state people by the other. They had quite a struggle. The jeunesse said, "You should take Congolese first and then you follow. Why do you all go and the Congolese remain?" When the state man saw this he took out his gun but Charles interceded and he put it away. Then the jeunesse let Charles enter the plane. When they were on the plane they saw our dangerous plight caused by the many people, guns, arrows, and knives. If you got near you might be burned.

A few minutes after the planes left, jeunesse came from Mukoso with a person shot by the soldiers. His arm was broken (or cut off). When we saw him at the hospital we became very afraid.

I called all our people and said, "Our time has come. The missionaries have left. Let us strengthen our hearts and go to our homes on foot." We wondered what to do with the few possessions we had left. We said, "No, let us save our children, our wives, and our lives. Let us not take thought for the things we possess."

The Exodus

So we started out, people from Mukedi and Banga—all of us from Ecole Biblique. We divided up. Pastor Wayindama took the people from his area around Kamyala and Shakenge. We from the Kasai and Mukedi went down to the Kwilu River where we parted. Those from Mukedi and Banga wanted to take the road leading to Mukedi. We from Tshikapa, Nyanga, and other places took another road to the crossing at Kumunga. Some crossed while others waited. Kinzumba and I waited to cross last so that we could take care of the people till all had crossed.

As we waited to cross three planes came to Kandala to look for us. Since they did not find us they flew to the other side of the crossing to pick up the obstetrical nurses at the Catholic station. The jeunesse started to shoot arrows at the planes and the aviators shot back. Five jeunesse died at the river as a result.

We crossed the river and went to the village of Kumunga for the night where we found that the chief's two nephews had been killed. The village people hated us for coming because of their dead. Some jeunesse at the village caused us much

Continued next page

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trouble. Others were of our mission at Kandala and showed us kindness saying, "Stay, sleep, and in the morning go your way." We slept in one house—some in one room, others in another.

In the morning we wanted to take the short-cut road to Mbatu, secteur Kondo. But when we arrived at the road some people told us, "On the road of the Sombi prairie are jeunesse of the Bambunda and of the Bapende who already have built on the grassy plain. Do not go. They will kill you. Return to the Kwilu and take the road to Mukoso."

We returned. Arriving at Kibaya we looked for water and drank. At noon we left Dibaya. On the plain the sun rays were piercing. People with cloth or blankets looked for branches to put up umbrellas under which the children could rest, sheltered from the hot sun. After resting we started out again. Persons with several children carried one child on each shoulder. Under much difficulty we traveled till we arrived at Ngonga village at 3:00 in the afternoon. Here the people who were Christians and knew us gave us water and food to eat. As we rested the people told us, "Do not go to the village of Mukoso. The jeunesse have already gone to the Loange River with the soldiers." So we slept at the village.

At seven in the morning we left for the village of Mukoso. We met many jeunesse who had many wounds on their bodies. They suffered much. They said, "The soldiers from Tshikapa turned us back." We again became afraid to go to the ferry. We thought, "Where shall we go? Let us take the path to Kinyama and cross in the secteur of Shambuanda. We will cross the Lushiko River into secteur Shambuanda and then go until we get to the secteur of Kitangua in the area of the road to Ngulungu." All accepted this suggestion.

So we set out and after passing through Kinyama, Kinguba, where we had water, and other villages we eventually came to Kakoji. We were tired when we arrived. We stayed with Pastor Kinzumba Jacques from Kandala whose village was near. When we arrived we found the jeunesse were there. The village people told us, "You shall not cross. Do you have Baluba and Lulua among you?" We told them, "No, should there be Baluba, Batshoke, Bambunda, or whatever people among us, we call ourselves 'those of Christ'. We are not together as Baluba and Bampende but as people of God." They said, "If you have Baluba or Lulua among you, tomorrow we will kill them." When we heard that we were afraid. We had no strength to eat. "Tomorrow," they said, "you bring your papers. Speak your language of your own village and then we will find out."

A man came and called for me saying, "Tell the pastor to go and tell Kipoko David and his children to come to the chief's house." When I arrived at his house the chief said, "I am a Mukua Lemba of your clan. I am the chief. We are of one family, of one clan." When I left him in the evening I begged him, " You should not kill the Lulua and the Baluba and the Mukete we have with us. If they die it will bring us much shame and fear. What shall we call them? They are people of God, not jeunesse or government people." We pled with the chief. He called his people together. His elders said. "They are not our people. Let them go. Do not kill them."

In the morning they gave us food saying, "Everything was straightened out at night. None of you shall die. Some of our people will take you to the river. They gave us food. We were happy. We went until we came to the Loange River where they told us that each person had to pay 600 francs. But we did not have enough money to pay; all our things had been destroyed by fire. Persons who had cloth gave it and one who had money in his bag gave that. So they let us cross.

The River of Sorrow Safely Crossed
A Service of Thanksgiving

When we reached the other side of the river I told the people, "Let us all sit down and praise God, for we have crossed the River Jordan, the River of Sorrow. When Joshua crossed the river he was grateful for having made the crossing and took twelve stones as God had instructed him (and put them up as a monument), prayed, and proclaimed the Word of God, and went into the land of Canaan. Now that

Continued on page 20

DISAPPOINTMENT or CHALLENGE

AFTER YOU HAVE read the preceding story on "Congo's Difficult Years" you probably have mixed feelings. You may be angry, grieved, disgusted, let down, and deeply sympathetic—all in one bundle.

Look at this page of pictures. The top is the Kandala Church newly finished with a delighted group of people in the foreground. The middle represents Dr. and Mrs. Merle Schwartz shortly after the long-awaited-for Mukedi hospital was built. The lower depicts the fruitage of long hours of patient teaching and training to provide personnel for the hospital and surrounding area.

Today the church has the roof off and benches removed. The Mukedi hospital has been gutted by fire. Some of the trained workers have been killed. Archie Graber, paxmen, and disappointed Congolese are in a program of relief, rehabilitation, and restoration.

Buildings and equipment are costly but can quickly be restored. Determination and application are the important factors to such restoration.

Rebuilding people is the long range assignment. We can make it possible to keep them alive by food, elementary hygiene, and medicine. But primitiveness remains if we do not develop moral, spiritual, and technical leaders to replace those killed by violence and disease.

As your servants, Congo Inland Mission proposes to accept this as a challenge. It is disappointing and tragic. So was the Elkhart-Dunlap area Palm Sunday tornado. But many hands went to work to restore physical property. Others aided in restoring people to courage for another try.

What Else Is There To Do?

This is

ABOVE ARE FREMONT Regier and Mbuya Noa inspecting an ear of corn in a fertilizer test plot. Fertilizers used were ashes, chicken and cow manure, manioc peelings, and some chemical fertilizers.

Experiments like this are necessary since the soil and climate are quite different in Congo from the United States or Canada. Most of the Congo corn is from a small, scrubby ear.

Fremont is doing creative work with plants and animals as the following pages indicate.

He is well qualified for the assignment. He began at Berean Bible Academy, Elbing, Kansas; attended Bethel College for two years; then graduated from Kansas State University with a B.S. From here he spent a term in Pax work in Congo. Upon returning he did agricutural work in Mexico. Later he attended Kansas State University again and achieved a Master's degree in agriculture. He is married to the former Sara Janzen, a registered nurse. They have two children, Charles 7, and Heidi 4.

The COMAS center is located at the Nyanga Station. Here the Regiers not only work with and dream about what improved agriculture can do for Congo, but constantly witness to the redemption and Lordship of Jesus Christ.

COMAS

Melvin Claassen is shown inspecting an improved manioc plant as grown on the Kamayala Station. He began his work with agriculture about 1958. This was interrupted by the 1960 evacuation. Later in 1961 he returned to Tshikapa and the COMAS program was initiated.

Melvin graduated from Grace Bible Institute, attended Taylor University, and has a certificate in agriculture from Cornell University. He is well qualified for his assignment. Mel is both evangelist and agriculturalist.

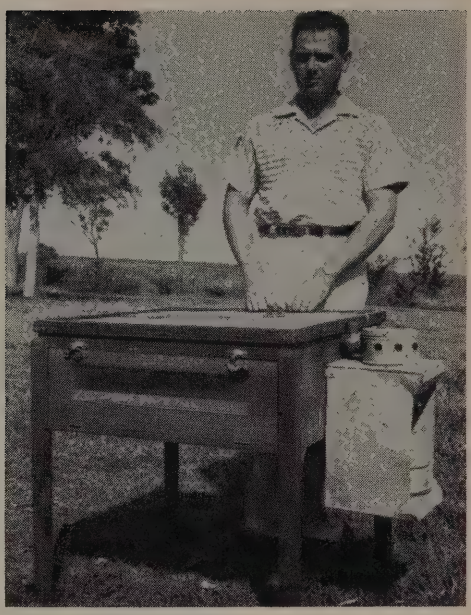
Temporarily he will be stationed at Mutena and then move back to Kamayala to continue with the agriculture program there. Prior to the evacuation of 1960 he was experimenting with various grasses, chickens, rabbits, goats, pigs, and cattle.

Melvin is married to the former Martha Buhler of Mountain Lake, Minnesota. She attended Goshen College, Mankato State Teachers College, achieved an A.B. degree from Wheaton College, and a teacher's certificate from Emporia State Teachers College. She taught two years at Berean Academy before going to the field.

The Claassens have four children: Evangeline 11, Steven 10, James 5, and Ruth Ann 3.

Melvin and Fremont Regier will be working together rather closely, exchanging ideas, setting up extension projects, producing breeding stock, and developing better seeds and plants.

Cackle, Cackle



ONE YEAR AGO, about one kilometer from the Nyanga Station there was nothing but brush and tall grass. Now we can walk there to the sound of a cackle, a moo, the squawk of a duck, grunt of a pig, or the thump of a rabbit.

The clearing is already planted to grass now well kept. Two small laying flocks occupy little bamboo hen houses on stilts. Stilts are necessary to protect from parasites and the ravages of vicious driver ants.

A small hatchery is here. Melvin Claassen stands beside one of the incubators as shown. All the buildings are purposely made of local materials such as bamboo, grass, and mud. It is to demonstrate how this can be done by the Congolese on his own farm.

From this center breeding stock will be made available.

A major problem is having feed for the livestock. This is something animals were compelled to find themselves. The resulting animals gave proof of the system.

Pictured is Fremont Regier purchasing peanuts from the local community. This gives a market for home grown products. Millet, manioc, peanuts, and dried fish constitute the major portion of the livestock rations. Minerals, vitamins, and antibiotics are imported.

So far there has been little trouble with the dangerous tropical diseases. This indicates the excellent care given and knowledge of the directors.

The purpose of the farm center is to support extension programs in rural villages as broadly as possible. Extension leaders are brought to the Nyanga center to be trained before establishing extension programs.

Above is farm assistant Mayele Kimbangu breaking up an ant-hill for the hens. Rabbit hutch in the background.

Below Mayele Kimbangu is feeding the laying flock mash prepared at the farm. This flock is producing eggs for hatching and eating.

Below is Mayele Kimbangu gathering eggs at the rear of one of the bambo laying houses. Observe house on stilts to prevent disease.

Thump, Oink, Moo!

Simple rabbit hutches serve the purpose. With this twin design there is convenience and simplicity. The center will try to house approximately 100 rabbits for breeding stock.

English type hogs from the Belgians at Tshikapa gave a start. It takes more feed and time for this development. The end result is worth it. Formerly wild animals served this purpose. Now wild game is scarce.

Cattle also came from the Belgian Tshikapa farm. The cow in Congo was found to reproduce bi-annually. Much experimenting will be done with cattle. We have only 10 head now.

FREMONT REGIER, COMAS director says—

THE GOAL of the COMAS program is to witness for Christ by agricultural extension as an outreach service of the Congo church. Rural missions work in villages is an expression of the church and includes crops, animal husbandry, sanitary installations, and housing.

The mission program includes rural Christian living training institutes and Bible classes in cooperation with rural pastors and teachers. But hungry, dying Congolese need better diets, better employment possibilities, better incomes to support families and an indigenous church.

The recent political and social upheaval has caused virtual disappearance of all livestock. Breeding stock is desperately needed.

We have chosen extension work in favor of schools because we feel the greatest need—and interestingly the greatest possibilities—is to help farmers already trying, rather than trying to make farmers out of boys. Right now boys going to school quickly filter into some government job which does little to meet this immediate and practical need of the depressed rural areas. It is out of this area that the "SIMBAS" (government rebels) of 1964 originated.

Fremont continues to say that he is convinced that this type of service must be followed through if we are to be of any valuable aid to farmers producing their own food and eventually food for the nation.

By its very nature, this program of extension will take a long time to develop. There will be reverses, but Fremont says, "I find this work very interesting and challenging."

As soon as a good start is made at the Nyanga center, then the program goes to the villages to spread as a vine. These in turn become pilot projects for each village to be observed, tried and enjoyed.

THIS THEN CAN SERVE AS A MOST VALUABLE "CONVERSATION PIECE" in a village. Then we can talk effectively and lastingly about Christ.

Storage is needed for grains. Pictured are round millet granaries as seen in Nyanga village.

Congo's Difficult Years from page 12

we have arrived in the land of Tshikapa our hearts are resting. We are no more in the land of the Kwilu and the Kwango."

We sang songs of God. Pastor Kinzumba spoke the word of God and we prayed. I lifted up the Bible and read out of Joshua the first chapter. God told Joshua, "Now, Joshua, the person Moses is dead. You must strengthen your heart and bring the people across the river into the land of Canaan." When we explained this everyone clapped their hands and rejoiced because God had brought us into the land of Tshikapa. There was much rejoicing as we ate together.

Pastor Kinzumba of the Kwilu had bid us goodbye on the grassy plains. Now he returned saying, "God protect you well." We had left the land of our troubles and responded, "God protect you well." Then he and a teacher he had with him recrossed the Loange and went their way.

The Last Stretch

The number of persons in the group I had charge of were 48. Some we had started out with had taken the Mukedi road. We travelled through the villages of the Batshoke and Tulunda. Arriving at the village of a Tulunda chief we gathered firewood and started a fire. The chief of the village, however, was not happy. He chased us saying, "Do not come to my houses. Go whichever place you will, but I do not want people to sleep at my place."

We slept, but while it was still dark we travelled to Fuji village for the rest of the night. In the morning we travelled to the area of the Bampende, arriving at Ngulungu village at 3:00. The younger people wanted to continue on and cross the Bombo river, bypass Shatsi village where the soldiers were, and spend the night at Binjikila and continue on the next day. We crossed the river Bombo and arrived at Binjikila village at 8:00 in the evening. The people there were of our Tshikapa area and rejoiced when they saw us. Some said, "God helped you and brought you out of the trouble to our land." We had been on the road six days.

We stayed at Binjikila two nights. Our first day there the soldiers came and some of us climbed into their vehicle saying, "We want to go to Tshikapa." The soldiers said, "Pay 1000 francs, 1000 francs." I told them, "We have no francs; we have nothing. This is our home ground. We will stay among our people. They will not charge us. They will feed us out of love."

So we remained at Binjikila. That day a boy, Mihalo, who had been pressed into the jeunesse by force, and who had escaped and followed us, found us. We wrote a letter and instructed him to deliver it to Missionary Samuel Entz and Mazemba Pierre. He left for Nyanga on his bicycle.

The next morning we started travelling again. At the village of Kimbundu we met a truck driven by Mr. Samuel Entz and Mr. Ellis Gerber. They took us into the truck and asked if we were all here. We replied that some had gone to Tshikapa in a vehicle with the soldiers. So we went till we arrived at Nyanga after dark.

Nyanga at Last

When we arrived at Nyanga all the people cried. Some were afraid. They had already sent their wives and their possessions to the villages. We told them, "Strengthen your hearts. We have seen people killed. It is not true that the jeunesse cannot be killed with bullets and that only soldiers will die. The jeunesse have nothing that will save them. All are lies and should not be spread." Thus we tried to encourage the people to take heart.

At Nyanga the people helped us. They gave us clothes and francs with which to buy food. Our missionaries got together at Tshikapa and helped us with francs and clothes and food and other things.

Today we rejoice. Our troubles here are little, but the troubles between the Kwilu and the Kwango are great. Until today we have not again seen nor heard from the Christians there. Since the Loange River is in between, things are tied up. We are separated from them. We do not understand each other anymore. They are in the midst of trouble.

In closing I give you greetings in the name of the Lord Jesus Christ. Muabanda ba? (greeting)

(Postscript)

One thing I did not mention is this.

Continued on next page

The day we experienced so much sorrow we wanted to put the sewing machine in the car of Loyal Schmidt and Charles Sprunger. They said they would take it when they returned and take it to Nyanga. On the road the jeunesse caught them and destroyed their car. So we had no way of sending the sewing machine or letters.

Before our village was burned and we saw things were getting bad, I said to my wife and children, "Let us pray for one thing, so that when our things are burnt or the house is destroyed, God will save that one thing. He may not save the people with all their things, but with one thing as a sign."

We made the typewriter we use to write with a special object of our prayers. Every day, day by day we prayed, "God save the typewriter as our sign, to return with to our land, so it can help us make progress in our work."

The day they burned our village my wife took the sewing machine and set it outside to the rear near the house. She also put the typewriter outside near the sewing machine. We were sure the jeunesse had destroyed all that we had put outside. The sewing machine and the boxes that were there had been thrown into the fire and been burnt. But they did not have eyes to see the typewriter that stood out in the open near the sewing machine. It remained.

Now we know that God heard us and saved the typewriter as a sign to leave it for us to help in the work until this day. Because of this answer to prayer help us to pray that God will answer his children in their prayers for the one thing they daily ask. A person should not ask for everything every day. Ask God for one thing that he will do for you. He saved the typewriter for us until this day while the other things were lost.

CONGO CHAT AND CHATTER

Does Peter Falk Have A Point?

"We have announced that we will accept another class in September, and we need at least three professors for the two classes. The ladies are more than occupied with the women's classes and their households. . . .

"We have announced that there will be an opportunity to enter this institution in September and some men are waiting to enter. Three of our EMC applicants are teaching this year, having taken off a year from secondary school in view of entering this institution this fall.

"If we are unable to accept these men it will be a severe set-back for the image of our school. In the past, secular education has been receiving the personnel all through Congo, whereas most institutions of Biblical teaching have been struggling along. Thus young people get the impression that theological education and the ministry are not important. This impression and the much larger remuneration received in secular services turn young men away from dedicating their lives to the service of the Lord.

"Thus far the interest shown towards our institution in the EMC has been gratifying and we would very much regret if this interest in it and the image of it would be spoiled at this stage of its development and ministry."

Falk is making a plea for Bible teachers. WHO WILL HELP?

Does Charles Sprunger Have A Point?

"At present our programs are broadcast over four radio stations. . . . There is a demand for more programs but it won't be possible to fill these demands until we have more personnel.

"There are about four million Congolese who speak TSHILUBA, the language we use in our broadcasts. Of all these people we could probably consider 500,000 to 1,000,000 as having access to a radio. Tshiluba is a vernacular and many of the above do not understand any other language.

"There is NO-ONE else producing Tshiluba religious programs for the radio. We are not duplicating the efforts of others.

"If we do not produce Tshiluba programs, no one else will." Cost of program now—NOTHING."

The program is begun. We **must** have help in programming. WHO WILL HELP?

Herman Bullers

report a busy schedule in Belgium. They are registered at the "ALLIANCE FRANCAISE," a school for beginners in French. In addition each is privately tutored. They also take a course at the government school (Ecole d'Administration). Herman says, "In spite of our age we feel we are getting along about as well as most others in our classes except those who have studied a bit of French previously."

Daughter Marcia is doing very well in the home of Mr. and Mrs. Larry Lee, Hydro, Oklahoma. She will be joining her parents the latter part of May or early June.

Levi Keidel

conducted a series of journalism classes and evangelistic meetings during March at Tshikapa-Kalonda. An African by the name of Mr. Kongolo assisted him. Mr. Kongolo had recently completed 15 months of study in Art and Journalism at the African Literature Center of Kitwe, Zambia. He is now working with Keidel on TUYAYA KUNYI (African magazine) which Keidel supervises.

Keidel ministered while Kongolo sketched the message with chalk and Eudene played on the organ or accordion. There were numerous decisions for Christ.

Keidels are due for furlough this summer.

On March 27 Keidels had the spiritual thrill of having Ruth and Perry baptized by Congolese pastors. They were examined about their faith by the Congolese pastors. This was a thrill for the pastors and another example of missionary identification and a significant step toward integration.

Congolese Starting Churches

Ben Eidse adopted the Pauline method of organizing churches. Recently he made a 12 day visit to the Shamwana area from

Continued on page 24

MEET the NEW VOLUNTARY SERVICE RECRUITS

Marvin and Dorthy Storrer
Mindy, Tadd and Jennifer

L to R, Mindy, Dorthy, Tadd, Marvin, Jennifer

Marvin Storrer
has had 13 years experience as a mechanic. The past year he has been employed as a tire and parts saleman. He has been a Christian and member of the Evangelical Mennonite Church of Archbold, Ohio, for about seven years. Here he has served as usher and currently teaches the junior boys' Sunday school class. His skill as a mechanic is greatly needed in Congo.

Dorthy Storrer
is an experienced bookkeeper in a bank. She accepted Christ as a teenager and attended church services faithfully. She too is a member of the Evangelical Mennonite Church of Archbold, Ohio. Here she has been active as a teacher in the Daily Vacation Bible School, Sunday School, and shared responsibilities in the Junior Aid Society. She says, "God is lending us three children to prepare for a task that He has planned." In addition to providing for her family, Dorthy will offer her skill as a secretary to the staff.

They write—

"God has ways of leading us in what He would have for us to do. He spoke to us through an appeal from our pastor Charles L. Zimmerman. Pastor Zimmerman made known that Congo needed a mechanic. God spoke to both of us and we made our conviction known. From that time on we have been preparing ourselves for service in Congo.

"We not only want to serve in this capacity, but by living a life dedicated to the Lord, want to be a witness and help in leading others to Christ.

"Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." II Cor. 3:5.

They are scheduled to leave May 24, 1966, for Tshikapa, Congo.

Continued from page 22

the Kamayala Station. He led local believers in electing elders in the villages where a nucleus of Christians existed. The idea caught the imagination of local believers.

Emphasis was placed on a dynamic lay witness. Simple instructions were given. Periodic visits were planned for later.

One of the newly elected elders has already led in beginning a new church in another village. Local people report winning new converts to the Lord.

Prior to this dynamic spiritual outburst there were long hours of prayer. God honors honest believers.

Political Developments in Congo

Plans have been announced to form a national youth movement to "fight the nation's declared enemies . . . and the conspirators opposed to General Mobutu's revolutionary action." It is to replace all existing youth organizations, including those attached to political parties.

At a meeting of the 22 provincial governors, President Mobutu told the governors that they would receive special powers to implement the national reconstruction program, but warned that he would personally inspect their progress.

The press reported clashes between government forces and rebel guerillas near Kikwit in Kwilu, and Albertville in Nord Katanga as recently as the past January.

The foreign ministry announced a ban on all trade with Rhodesia, suspension of landing and overflight rights for Rhodesian aircraft, and non-recognition of Rhodesian passports. The Ministry's statement noted that the move would be costly, since the Congo had imported 87 percent of its meat and coal from Rhodesia.

On February 2, 1966, former Prime Minister Cyrille Adoula was named ambassador to Belgium.

—information from "Africa Report"

Religious Developments in Congo

Man's religious nature cannot be curbed. It's like trying to get rid of dandelions. You dig them and spray them but they always pop up again.

The recent "Liberation Movement" in Congo, had it succeeded, would have tried desperately to eliminate the church. It failed. The church is coming back with a deepened concern and growth thrust.

Externally, vigorous efforts are being made to funnel the Protestant church into one of two world bodies; either the World Council of Churches or the World Evangelical Fellowship. Both are nibbling at the Congo Protestant Council, the current unifying organization of Protestant churches in the Congo.

The Congo Protestant Council still remains a servant to all of Congo. However, within the Council, church groups have become divided by outside church pressures.

There being distinct theological cleavage between the two world groups, if one came into being, it was inevitable that the other would need to emerge, if the witness was to be effective or survive.

Thus from January 30 to February 6, 1966, a meeting of evangelical groups was held at Limuru, Kenya. Out of the spirited discussion emerged the Pan-Africa Evangelical Fellowship. A constitution was adopted and the name is **"The Association of Evangelicals of Africa and Madagascar."** Over thirty African nations were represented.

The Congo Protestant Council desires additional missionary assistance. The evangelical churches have an opportunity to fill this vacuum. This could determine its direction.

IN MEMORY OF REV. HENRY H. DICK

(Congo Inland Mission Board Member 1941-1962)

The Rev. Henry H. Dick represented the Evangelical Mennonite Brethren Conference on the Congo Inland Mission Board for twenty-one years. He was dynamic, faithful, inspiring, and a source of wise judgment. Through his leadership numerous E.M.B. young people were influenced to serve in Congo. He believed in Jesus Christ as Saviour and Lord. He yearned to have others know Him likewise. No sacrifice was too great for him in making Christ known. He was a faithful promoter of missions individually, in his church, and in Congo Inland Mission.

He went to be with the Lord February 18, 1966. His spirit and influence live on in the hearts of those who knew him.

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PRAYER, PROCLAMATION, and SERVICE

The church will triumph. It has Christ, the Son of God, the Eternal One, as its head. It is the body of Christ.

The world is hostile to the church. The church was born in struggle. It has always lived in struggle. It will struggle to triumph.

The church is where two or three or more are gathered in the name of Christ. This may be in an ornate building or in open air. When Christ is the head, time, place, or circumstance of this church are secondary.

PRAYER appropriates the church's power. This power is supernatural. It is a spiritual consensus. Intellectuals or illiterates have access to this power by faith in Christ by meeting the conditions for realization. In Christ there is no difference.

PROCLAMATION is verbal witness. By the gospel we enter into spiritual life. The gospel concerns the God-man, Jesus Christ, by whom through repentance and faith we are redeemed and surrender to Christ's lordship. There is no other way to spiritual life.

SERVICE is the expression of the church to human needs. Love to Christ is a devotion and an obedience. Service is love to men, compassion, sharing of fortune with unfortunate. It is done not simply to win for Christ but because it is Christlike. Its true manifestation does win souls for Christ.

CONGO INLAND MISSION is dependent upon PRAYER for wisdom and power. We exist to PROCLAIM the power of God to save from and triumph over evil. We have an inner urge to SERVE in meeting human needs under the leadership of Christ.

Missionaries are the frontline servants. Pray for them. Pray for your office staff.

Prayerfully Yours,
Reuben Short
Executive Secretary
CONGO INLAND MISSION

EVANGELISM
and
EDUCATION EDITION

July - September 1966

THE CONGO MISSIONARY MESSENGER

Eight biology students learning under the direction of missionary John E. Klaassen. Microscopes purchased 1965. Hopefully — eight additional science teachers with the Christian accent.

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"The growth of any movement is in direct proportion to the success obtained in getting its entire membership involved in the constant propagation of its message." Kenneth Strachan

Andrew M. Rupp, veteran missionary of the Evangelical Mennonite Church to the Dominican Republic, spent most of July and part of August in Congo. He was sent to introduce the basic fundamentals of Evangelism-in-Depth.

Rupp was a leader in this movement in the Dominican Republic. In Congo he ministered to the missionaries as well as Congolese Church leaders.

The emphasis is "total mobilization," what we may expect from this approach, and our part in effecting it. Read this instructive article by him.

Rev. Andrew M. Rupp

the CALL to --

EVANGELIZE and a RESPONSE

by Andrew M. Rupp

CALL

"This is the day for decisive action in the Congo. . . . There is a unique readiness of so many people to hear the gospel and to respond to it. . . . The decisive challenge is still evangelism and the planting of the church." This statement is from Rev. Andrew R. Shelly. He had just returned from Congo.

That this is true is evidenced by the growth in the Congo Church. In Rev. V. J. Sprunger's report to the board, he points out that a recent count indicates a church membership nearing the 30,000 mark. This is a considerable increase over estimates for 1964.

Observing the ready response, Rev. Reuben Short, C.I.M. Executive Secretary, borrowing a phrase from Dr. Donald McGavran describes the present situation as "the blaze of opportunity." Then Short adds, "but unless fueled, it will go out." In reporting on church development he further points out that "there is an exit from animism to other faiths. It can be to scriptural faith if we guide accordingly. . . . We have a mandate to evangelize the unevangelized, to train disciples, and not merely to 'keep house' in the church."

Dr. McGavran, head of the Institute of Church Growth, speaking about responsive populations says that wisdom requires directing "maximum resources to maximum opportunities for church growth."

Certainly it would be an unwise, not to say foolish, farmer who faced with increased yields ready for harvest made no provisions for the additional assistance necessary—in equipment, personnel, financing—to garner maximum results. The Congo Inland Mission and the Church in Congo are aware that it would be unwise stewardship not to make an additional, concentrated evangelism thrust in the midst of "the blaze of opportunity" among the approximately one-half million people of the C.I.M.-Church area who are yet outside the household of faith.

RESPONSE

To respond to the call of opportunity, missionaries and Congolese church leaders are engaged in a series of sessions to study the possibilities and the applicable practicality of an evangelism-in-depth type of movement there. This writer was asked to meet with them during the month of July as a consultant on this in-depth dimension of evangelism.

But just what is evangelism-in-depth?

This concept of evangelism grew out of experience during several decades of the Latin America Mission's continent-wide evangelistic ministries. It was observed that effectiveness did not lie with a quantity of full time workers, nor even with the quality of their work. Rather it became clear that the real key to success was the wholehearted, constant participation of *every* believer in the work of evangelism. The enthusiastic participation of the entire lay membership along with the full time workers was essential for satisfactory and lasting accomplishments. Observing that the same principle is basic to various types of movements, religious and secular, this concept of "total mobilization" was formulated by the late Dr. R. Kenneth Strachan as follows: "The growth of any movement is in direct proportion to the success obtained in getting its entire membership involved in the constant propagation of its message."

Evangelism-in-depth embodies the conviction that although such participation is not the usual evangelistic practice nor is it easy to come by, it is both practical and possible to carry out such a proposition.

Alongside of this basic concept of "total mobilization" is the basic aim of applying the Great Commission—telling forth the gospel, in deeds and words, to every person with the purpose of establishing churches—to a specific area for a specific time period with concentrated and coordinated effort.

But "total mobilization" in its full dimension is not limited to persons. It includes the mobilizing of every possible means and media and making fullest use of these with the total force of believers in one planned over-all course of action that would aim at nothing less than the *total* evangelization of the territory chosen.

Another important emphasis in the evangelism-in-depth strategy is that the local church is the main focus of attention and activity. It is the individual congregation which is the vital organism for promoting and maintaining the evangelistic activity of its members. The purpose is not merely to get individual Christians to work, but entire congregations. The arrow of emphasis does not point to the pulpit as is the practice in traditional evangelism. It points to the pew for transforming its occupants from passive spectator participation to vital missionary forces of the New Testament type. These, whether going about daily routines or scattered abroad, go "everywhere preaching the word." The church, the whole church, is God's agent for evangelism.

In order to implement these ideas, the evangelism-in-depth strategy visualizes a year-long effort and outlines several main program phases. The first of these is prayer. The principal thrust here is not the usual "prayer meeting," although these are by no means excluded. It is the prayer cell where from five to eight people, or at most ten, meet together at least once a week, perhaps daily, for twenty minutes to pray specifically for matters related to the movement and for persons that those of the cell wish to win for Christ during the movement. These cells may meet in a home, an office, a shop, any place, and at any time of day or night as arranged by those of the cell itself. Every believer is urged to be active in a prayer cell. In the Dominican Republic program well over two thousand prayer cells were formed. These were the means of hundreds of confessions of faith in Christ among neighbors and friends.

Another main phase is training. This includes institutes or retreats for pastors, lay leaders and missionaries for orientation in the principles and program. It is to prepare them for teaching the Christian life and training classes in all the churches for all believers. The training includes instruction on how to reach specific social groups as children, students, business and government people.

Visitation is important. Every home, business place, village, remote mountain hut, and the city apartment building becomes the responsibility of the teams that go by twos from door to door to give testimony to their faith and to urge attendance at special evangelistic services in the local church.

Each of these phases may cover several months of time in the total spectrum of planning, mobilizing, and doing. The prayer cells function throughout the total move-

Continued on next page

ment. Whereas these phases are primarily of the personal contact nature, the larger group contact of mass evangelism structure comes through the series of evangelistic campaigns in local churches, in regional centers. Finally as a climax, a concentrated all area, or national, campaign is arranged for an impact on the whole territory by visiting delegations, by use of publicity media, and preaching coverage through radio.

The consolidation phase aims to conserve all that has been achieved in the previous months. Obviously, this really begins early in the total movement as it follows through on contacts and in relating converts to the local church and guiding them into the every believer participation in witness evangelism.

ACCOMPLISHMENT

What are the results to be expected if such a movement takes root in the CIM field? Some of these should be: a revived church, a more witness active laity and leadership, substantial gains in church attendance, increased Bible and Christian literature distribution, an upsurge in the manifestation of God-given ministerial gifts, and formation of new churches through greater outreach. There will be the benefit of experience for pastors and other church leaders in planning and working for long range objectives in evangelism, in learning how to coordinate the use of various media and methods toward a specific goal. There will be a sizable object lesson of the New Testament teaching that "he who sows sparingly shall reap also sparingly; and he who sows bountifully shall also reap bountifully."

That is, these results are to be expected if both the church and the mission are wise enough and resourceful enough to provide the additional assistance necessary — in equipment, personnel, financing — for increased harvest.

"PEACE HAS FINALLY COME INTO MY HEART, BECAUSE I HAVE FOUND THE PATH OF LIFE."

Misumbu Paul

READ ➔

Evangelism-in-Depth is an intense effort to relate souls to Christ, first to acknowledge Him as Saviour, and then Lord. There is no satisfaction comparable to that of personal salvation and acceptance by Christ. Following is the story of Misumbu Paul as told to Levi Keidel.

"I FOUND MEDICINE of ETERNAL LIFE"

My name is Misumbu Paul. I am 30 years old. I have a wife and two children. I have a truck, and make my living hauling and trading. But the big thing in my life is not who I am or what I do; it is my finding peace of heart and eternal life in Jesus Christ.

I wasted the years and substance of my youth searching for peace of heart. Our forefathers put their faith in fetishes and native medicines. Clever men lied to me that they had medicines which would give me security. I bought all the different kinds of ancestral medicines I thought would help me. I was sure that someday I would find one that would give me eternal life. In those years I wasted over $2,000 on useless fetishes and medicines.

One day I found medicine men who showed me a fetish which they said would give me eternal life. It was a little sack of dried skin. Inside it were a piece of meat of a certain animal, a piece of snail meat, and a kind of grass which grasshoppers do not eat. I paid them $75 for it. Driving my truck, I carried this medicine in my trouser pocket wherever I went. I was sure this must be what I was looking for.

After a time, I noticed that the fetish was not doing for me what the medicine men had promised it would. They too had tricked me to get my money. Almost all the money I earned was being wasted on medicines. Now this fetish too had failed me. My heart was heavier than ever.

I made frequent visits to a nearby village, bartering for a young girl I wanted to marry. Near her house lived a pastor of the mission named Simon Kabengu. On one of these visits I was talking to the old men about all the medicines I had. When the pastor heard me bragging about my useless medicines, he gave me his Bible. He said, "The Path of Life you're looking for is in this book." I read from it. It told me I was going the wrong direction. I began to ponder what it said.

Continued on next page

Continued from page 7

One evening when I was at home, the mission pastor of our town came by my house and asked if he could visit with me. His name is Bernard Kuinjidi. I told him I'd been wanting to come see him, and that I was happy he came. I asked him to show me how to find real rest in my heart. He said, "If you follow the words of the Bible, you'll find the life you're hunting for. Why don't you come and study with us? You'll learn how to follow Jesus and find life."

I remembered what I'd read in the Bible; I decided to buy a copy of this book to really learn what it says. The pastor was selling books at his house; I bought a Bible from him.

As soon as I bought it I returned home and began reading it, hunting for eternal life. I read that whoever follows Jesus has eternal life; and that whoever doesn't follow Him is in danger of the wrath of God. This convinced me that eternal life is from God and not from medicines we can make.

It also said that sinners cannot enter the Kingdom of God. It spelled out my sins. When I read it, I felt very guilty and sad. These were the things I'd grown up doing—which I'd become used to doing, expecting that somewhere among them I would find life. Now I wanted to repent of my sins, to turn around and start bearing fruit that pleased God.

I told my wife none of this; I kept my sorrow to myself. Later I tried to talk to her about these things, but she didn't want to listen. When the pastor came to visit me, she was afraid and wouldn't come near. After the pastor visited many times, she began to listen. After I reminded her how we had been living, and pleaded with her, she too wanted to repent. Before we'd been living together like two animals who fight each other and chew each other up. We thought this was normal; we didn't know we were lost. Now that she too has accepted, my joy is hers too, and we live together like human beings should.

After we gave our hearts to Christ, we attended catechism class and then were baptized. Peace has finally come into my heart, because I have found the Path of Life. The greatness of my joy exceeds the greatness of sorrow I had in sin. I live thanking God for the Bible, and thanking the missionaries who translated it into Tshiluba. If I meet death now, I meet it happily, because I'm in the path of Jesus Christ which I've learned from His Word.

The sadness which now burdens my heart is for my many friends and relatives who still live like animals lost in the prairie grass. They don't know the tiniest part of the affair of God. Some argue with me that I've been overcome by some strange dreams, or that I'm believing proverbs. Others are amazed that I, still young, have wisdom greater than old people about the affairs of life.

Many of my friends are asking me to teach them how they too can enter the Path of Life. My younger sister and her husband have now become baptized Christians; from 18 to 20 of my close friends have accepted Jesus and want to be baptized. The chief of my home village is now asking that a mission teacher come live with his people so they can all learn about the affairs of Jesus Christ. My sadness will be finished when they too have Bibles, and have learned to follow Him.

We are committed to Christ to EVANGELIZE,

to TEACH, and to SERVE our generation.

THE TWINS

PREACHING TEACHING

Rev. Frank J. Enns

EVANGELISM

It takes initiative to evangelize. Circumstances will crush us. The irresistible forces of history discourage us. We can and must say with Peter, "In the name of Jesus Christ of Nazareth, arise and walk."

The Rev. Frank Enns, veteran missionary eligible for retirement, has accepted to return to Congo to do village evangelism. He is scheduled to go sometime in August. His years of experience and wise counsel to the church are invaluable.

Rev. and Mrs. Peter Buller and family return to Congo in late August or early September. Buller is scheduled to teach in the Theological School at Kajiji. Training of church leaders is a priority program for the church. The training of disciples multiplies one's self into thousands.

Buller was granted an extended furlough to achieve a Master's Degree in Theology. He took work at the Associated Mennonite Biblical Seminary and received his degree from Princeton.

PREACHING and TEACHING are siamese twins in the initiative to evangelize.

The Peter Buller family—l. to r. Jeanette, Gladys, James (standing), Charles, and Peter Buller.

PREACH
TEACH
SERVE

EVANGELISM *triplets*

Evangelism has many prongs. It seeks vulnerable areas. At times it seeks to make vulnerable. A message can be preached, sung, pictured, drawn, put into shoe leather, or in such vehicles as radio, literature, correspondence courses, schools, retreats, buildings, hospitals, farms, and vehicles. It takes a team—one where cooperation is at its best to make the team work.

For instance, without a working transportation system, inter-station activity is impossible. The Marvin Storrers (pictured in the last issue of the *Messenger*) and the Samuel Entzes make this possible. In addition, Mrs. Storrer is aiding in the correspondence work as a secretary and Mrs. Entz in the medical work as a nurse.

The Storrers are located at Tshikapa having gone to the field on August 9. The Entzes will be located at Nyanga planning to return to Congo in September.

the Entzes

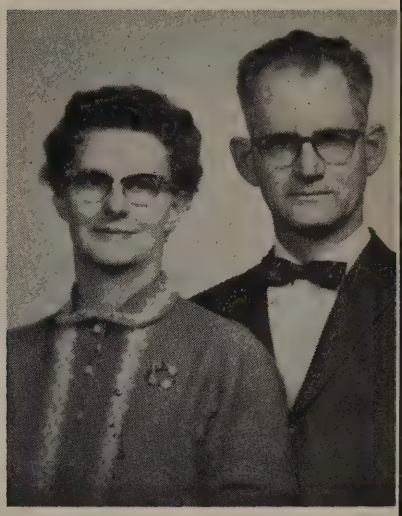
Samuel and Leona Entz first arrived on the field in November 1949. They now return for a fourth term. Both attended Grace Bible Institute and Leona also attended Tabor College and has a Registered Nurse's degree.

At Nyanga, Leona often served as both doctor and nurse. For much of the time she was on the field, she had to rely on her own skill, the help of God, and heaps of courage when no doctor was present. Samuel has been chief mechanic keeping the mission vehicles operating. Often he made parts from pieces of metal when none other was available. Both are highly regarded by those they serve and their co-laborers.

Leona and Samuel Entz

the Raids

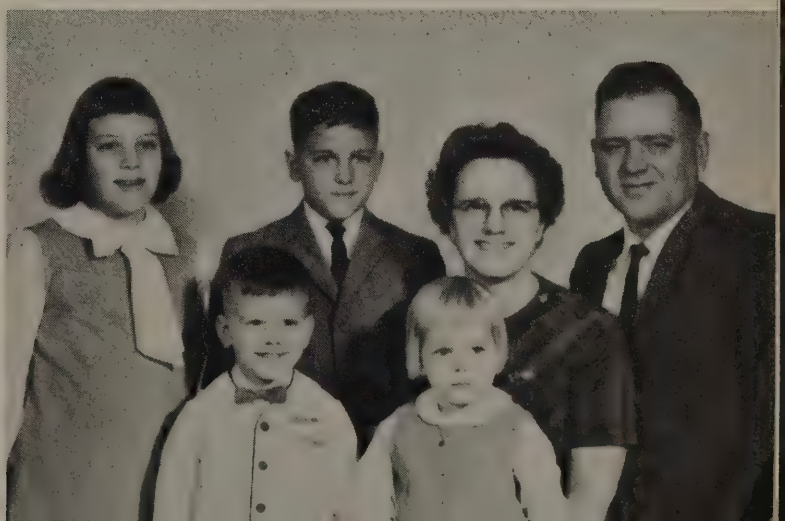
Both Arlo and Leontina Raid have roots in the farm. Arlo has worked with a lumber company and a machinery company. In 1946 a family partnership was established for a crushed rock business. In 1961 he retired from active participation in the business. Since that time the couple has served six short terms for MCC. Four times they served in Haiti; once in Atlanta, Georgia; and once in Alaska after the earthquake. Mrs. Raid works side by side with her husband, hammer and saw or trowel in hand, as they do construction work. They left in August as volunteers to aid in the much needed building program.



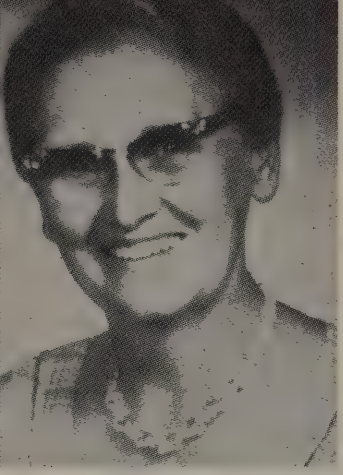
Mr. and Mrs. Arlo Ra

the Claassens

Melvin Claassens left for Brussels, March 1958, for language study and arrived on the field September 1958. They began at Kamayala but were forced home by the great evacuation of July 1960. Later they returned and were stationed at Tshikapa being made responsible for the jointly operated MCC-CIM agriculture program. The Claassens are temporarily assigned to Mutena to pick up where Elmer Dicks left off. Upon the return of the Dicks, they will no doubt return to Kamayala where they began. They will labor in a combination of agriculture, teaching, and evangelization ministry.

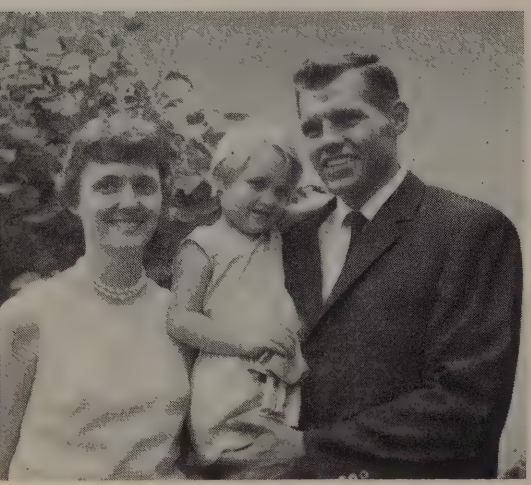


l to r
Evangeline 12
James 5
Steven 11
Ruth Ann 3
Martha
Melvin



Mrs. Anna J. N. Ediger

CHILD Evangelism



Joyce, JoAnn, Harold Harms

Mrs. Anna J. N. Ediger and Mr. and Mrs. Harold Harms consented to take only a summer furlough. They are the parents away from home for the children of missionaries. These children leave their parents at the time of entering fourth grade to attend school at Kinshasa. The above named parents take over. This is a select ministry. Harold Harms is business manager, recreation director, second dad, and many other things. Joyce is a registered nurse looking after the health, food, and housekeeping for the children. Mrs. Ediger is housemother for the girls, assists Joyce, and engages herself in a constant series of child evangelism—not only for our children but all children she can get to listen. For her, getting attention of children for her classes is where she excels.

Mrs. Ediger and the Harms family will return early in September to continue this important ministry.

Twenty-one children of missionaries with Mrs. Ediger at the hostel in Kinshasa. A great group and evangelism responsibility.

"A truly Christian education will help the present generation to use their possessions, talents and intellect for the glory of Christ and His Church and not for Satanic purposes of dishonesty, killing, and destroying."

Gerber

Ellis Gerber

GERBER says --

EDUCATION CONTRIBUTES

The greatest means by which the E.M.C. Church membership is increased at the present time is through our educational work. More than 200 new believers were baptized and received into church membership of the Kalonda area during the week of June 19. Probably between 85 to 90 percent of these new members are students. Unfortunately some of them may participate in the ordinance of baptism in order to stand a better chance of being chosen to continue their studies in higher education.

Another important contribution of mission education is to provide literacy for the masses of our E.M.C. constituency. What would be the strength of our E.M.C. Church if the masses were unable to read? How could they grow spiritually if they were unable to read for themselves?

The answer to these questions is very elementary but nonetheless very important since we take literacy so much for granted. In your imagination remove from your daily life all forms of literature you habitually use for your personal devotions and inspiration. Visualize what your life would be like—without a Bible to read—without devotional material—without a church paper for yourself or your children—without Bible commentaries and concordances—even without a motto on your walls!

Don't you see that without these things our spiritual growth would be very much thwarted? Don't you see that these things which we so desperately need for ourselves must be shared with others? It is precisely for this reason that we keep following the example and command of our Lord who said, "Go ye into all the world and TEACH all nations . . . TEACHING them to observe all things whatsoever I have commanded you. . . ."

Lest we get the idea that perhaps education is the solution to all our problems, let us be aware of the fact that education has given rise to new and more complex problems than those of yesteryear. It is because the Congolese can read that they are becoming aware of a higher standard of living in more developed countries and are becoming dissatisfied with their inferior status. It is because they can read that they are becoming more conscious of the fact that there are various forms of government and means of political strategy and, therefore, need to choose what will best fill their needs.

A truly Christian education will help the present generation to use their possessions, talents, and intellect for the glory of Christ and His Church and not for Satanic purposes of dishonesty, killing and destroying. May God grant that we attain the goals of Christian education by providing needed personnel, vision, and courage.

INVOLVEMENT in SECONDAR

Last fall we broke into a totally new experience realm. After having spent some time in Belgium for language study, we arrived at Nyanga. Here we were assigned to positions in CIM's secondary school which for the past four years was under the direction of Rev. Earl Roth.

The first contact we had with the student body was during registration when a maze of some 160 Congolese youth—some 150 boys and 10 girls appeared before us to obtain a much coveted place on the classroom benches of our school.

During the past year, we, through continuous contact, have been able to communicate with an altogether different type of man. We taught him the course prescribed by the state and he has given us a course in sociology. We have found his culture, his manner of living and of expression, his conception of truth very different from ours. It has been during times when the two cultures seemed to go into head-on collision that we have somewhat questioned the value of a secondary school in a mission program. Why should CIM tie up missionaries in institutional work rather than assigning them to village evangelism along with other Congolese and missionary evangelists? Why spend thousands of dollars to construct and to keep in good repair a plant suitable for instruction rather than pouring this money into a literature distribution program?

Congo in the past has had a rather retarded educational experience. There was a primary school system but Congo was deliberately deprived of a higher education. Hence the body of well-informed, well-educated, people today is extremely small. Strategically important positions in government, on the local level as well as on the national scene, have been filled with people who have had little education or who have received instruction not suited to the job at hand. This has resulted in irresponsibility, an insufficient control, and often mismanagement. The state naturally is trying to help itself by setting up a secondary system but not without difficulty. The number of schools is small and often suffers insufficient and inadequate personnel as well as a lack of funds.

One way in which this situation can be helped is to operate a secondary system with funds and well-educated personnel supplied by foreign countries. CIM has fulfilled its moral obligation and now has four "Cycle d'Orientations" (grades 7-8) and one "Cycle Long" (grades 9-12) which are recognized by the government. Up until now the latter has graduated no 6th year (grade 12) students. We hope to complete the "Cycle Long" (grade 12) in the coming year when we will graduate our first class. We are confident that those that have stayed with us for some time will make their way to higher education in preparation for service in the hospitals, government, business, schools and legal positions in their native land. Due to a lack of secondary schools, these, our Christian youth, would be deprived of a secondary training and university education if we didn't provide it. By training and supplying Christian leaders, our mission can extend its witness far beyond its own borders. In a very real sense tomorrow's Congo is in our hands today.

Another important institution in Congo is the Church. Our "Eglise Mennonite du

EDUCATION -- A NECESSITY

by John Klaassen

Congo" (EMC) is an indigenous church which counts on its youth to "bear the torch" in the future. This youth must be suitably trained to take this responsibility. And who is in a more capable position to carry on a training program than the mission with its resources of experienced personnel and funds.

Dr. Mumaw writes in a report prepared after a recent visit to Congo: "The training of Christian workers is the most significant contribution of the mission to the church." Christian workers must keep abreast of educational and governmental workers' making secondary education a necessity for them. Pastors need to know French to be able to communicate with their own national leaders, to be able to keep up with what's going on in their country and the world and be able to maintain a good contact with their youth in the future. It was indeed interesting to observe the young Congolese men, who have completed a secondary and college education, at the conference of pastors, overseers, and school directors in February 1966. They showed an ability to see with good clarity the issues involved and often came forth with concrete and sensible suggestions, thus demonstrating the value of an adequate education.

The third and most important aspect of the work in our schools is the individual himself. He has a soul that needs attention. In fact, we have in secondary school a unique opportunity for Christian evangelism —160 young people between the ages of 13 and 24 before whom the staff is charged with demonstrations in Christian living. Through spontaneous conversation and deliberately planned interviews, counsel is given to students who have personal problems and requests. Great emphasis is placed upon prayer. Once a year a spiritual emphasis week is planned during which evangelists make a special presentation of the way of salvation and of Christian living to the students. From students' testimonies heard, we know that there are those who have come to a saving knowledge of Jesus Christ and others who have overcome temptations and have shown spiritual growth during the years spent at the school.

The regular course of study is supplemented by courses in Bible and church history. Problems that Christians experience find expression during these class sessions, and some time is also given to doctrinal studies in upper grades.

As it concerns the question of leadership training, students are subjected to several types of experience such as participation in morning devotions in the form of brief messages from the Word of God, repre-

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Nyanga Secondary School teachers 1965-66

Back row l to r— Mr. Kangamba, Roth, Sprunger, Mbonza, Lushoro.

Front row l to r— School secretary, Miss Quiring, Mrs. Roth, Miss Burkholder, Mrs. Klaassen, J. Klaassen.

Continued from page 15

sentation on the student council and on the dining-hall committee, membership on the school publications committee, providers of student entertainment, heads of work crews doing gratus work, and chiefs of dormitory sections. At times discipline cases have come up and have been adequately dealt with by these student committees. One of our aims in this area is to make sure that students learn to realize that with every position that they accept, responsibility of word and action is as important as the prestige that goes with the job.

As you know, Congo's population is composed of a complex of tribes. Each tribesman has an intense loyalty for his own people. Since our mission straddles the territories of the Bapende, the Luluas, the Bashelele, the Batchoke, etc., problems arise among church leaders. The school accepting students from these different regions provides an opportunity of several years duration of learning to respect the rights, likes and dislikes, of other tribes and to consider them as equals. For the EMC Church this is of importance since the future church leaders for CIM areas will undoubtedly come through our secondary schools.

To realize the aforementioned objectives, it is obvious that an adequate and qualified staff be provided. At the present time it is difficult to fill them with trained Congolese. However, even then, it might still be easy to fill these positions through negotiations with the Peace Corps, UNESCO, or other philanthropic organizations. But here we run up against the all-important qualification—the spiritual qualification, which by these organizations is not considered as a criterion for the choice of personnel. Some missions have hired such personnel and have had rather disheartening experiences as a result. The secondary program needs a staff composed of a group of born-again people who are not primarily interested in seeing the world but who have character and who are committed to the cause of Christ. Though some of the staff may and should come to us by way of TAP, VS, and PAX, there is a definite need for some long term missionary personnel to provide for permanence, for continuity, and for coordination with the rest of the mission program.

The Congo is on the march. Its citizens crave for an education. Church leaders place an almost absurd emphasis on education. Scores of our own CIM-EMC young people, however, have to be turned away on registration day even though they have well succeeded in primary grades. Someone will teach them—of this we can be sure. Can we ignore the opportunity and challenge and let it pass to others by default?

Ask for the folder entitled "the Church is Planted in Congo." It is free for the asking.

We need generous contributions toward the developing "Evangelism-in-Depth" program for Congo.

Send contributions to Congo Inland Mission, 251 West Hively Ave., Elkhart, Ind. 46514. Your contributions are tax deductible.

Education -- An Arm of Evangelization

by Earl Roth

Why is it that church leaders, spiritual men with a burden to evangelize, deem educational efforts of the Congo Inland Mission as important and more often more important, than evangelistic thrusts? To this question Rev. Ngongo David, president of the Mennonite Church of Congo, gave the following reply: "My effectiveness of leading souls to Christ would be greatly hindered if I did not fully support the educational work of the mission. If I did not ask the mission for more secondary schools the people would not listen when I preach the Gospel."

This same thought is expressed among the missionary family as well. One has said that the gospel witness, in the area in which he works, would not be accepted unless a secondary school program would be developed.

Secondary education is an essential arm of evangelization and a means of breaking barriers which hinder personal witnessing to the power of Christ unto salvation. It is not an end in itself. It is rather a means to the end of "preaching the Gospel" and "teaching them to observe all things whatsoever I have commanded you."

The Mennonite Church in Congo needs leadership that can speak French, that can meet the demands of a changing cultural pattern; in short, that is educated. But it is only when this educated leadership is surrendered, dedicated, and conformed to Christ that it becomes a dynamic spiritual force in the Congo community. All this the CIM educational program seeks to do.

The Congo curriculum, for state accredited high schools, offers us unlimited opportunities for witness. It requires that each student be given two hours of religious instruction per week. A complete secondary program has twelve hours of religious instruction each week and the subject matter is entirely at the discretion of the school and teacher.

Following are some of the theological topics taught at Nyanga Secondary School during one school year: Creation, Fall of Man, The Incarnation of Christ, Doctrine of Salvation, Satan, Sin, The Church, Infusion of the Holy Spirit. The Inspiration of Scriptures, Doctrine of the New Birth, Eternal Life, The Position and Condition of a Believer, The Christian Life, How to Deal With Temptation, Faith and Works, Prayer, Redemption, Sanctification, Glorification, and Personal Work.

In addition to these, class period, prayer cells and time for sharing Christian experiences are organized, weeks of spiritual instruction by a guest speaker are planned, and there are endless opportunities for Holy Spirit directed counsel. What church in America has a more complete Christian education program for youth? Where else could your support and prayer be of better avail?

Testimonies of upperclassmen speak to the fact that results are clear. I quote from two testimonies as written in English.

"I am Nyanga Fortunat, a Junior in Secondary School at Nyanga. I was born in Kipoko Albert Village, 12 miles from Nyanga. My family is Christian.

"When I was a child I was told to go to school, where I met a missionary who came

Continued on next page

Continued from page 17

to evangelize. All my friends went there to accept Jesus. As I wanted to go there, the teacher told me that I knew who Christ was and I returned. It was true that I heard who Jesus was, my father told me and taught me some Christian songs and prayer, but I did not know what it was to be born again. Since that event, they believed me to be a Christian but I did not accept with my heart.

"When I was 13 years old, I was baptized without accepting Jesus. One day, during my second year in secondary school here, I heard Mr. Kliewer saying that one can know if he is saved or not. Then I had a question. I went to him and asked him 'How can a man know that he is saved if he is not God?' I was sad. He asked me if I had accepted Christ, and if I was a Christian. I said that I was a Christian but I did not accept Christ. Then he told me to accept so I did it. We read from 1 John 3:13 and St. John 3:16.

"Before that time I was called a Christian but I did not know well what I could do. I asked myself if I could meet Christ as the Bible said. I had no peace in my heart; I did all things as a Christian but I had no rapport with Jesus.

"Now I know and I am sure that Christ is my Saviour and my Friend. I am glad that I know my Saviour and I am telling His Gospel and preaching it to others.

"I think there are many young people who are called Christians but they do not know who Christ is, and they did not accept Christ as their Saviour. If you are like that, go and look for a pastor who can tell you more about Christ.

"May God lead us in all our Christian life."

And this testimony from Muteba Albert:

"When I was a little boy, I understood that Jesus died on the cross to give us His life, but I didn't know why He died. I accepted Christ as my Lord when I was in elementary school. I was not right in my belief. I didn't know that Jesus lives in Heaven. I had a Bible but I didn't understand it. When I had finished my studies in elementary school, I continued in High School. The first year in High School, Miss Anna Goertzen taught us how to read the Bible and why to read it. I was very happy to have a new idea for reading the Bible. I began to read my Bible and to memorize verses. By reading the Bible, I found that Jesus is the Son of God. He had died on the cross to give us His life. Romans 3:23: 'For all alike have sinned and are deprived of the divine splendor.' God loved us because He gave us His only Son to die on the cross. Jesus died in my place. When I have difficulty in my heart I read my Bible. These verses encourage me: James 4:7: 'Be submissive then to God, Stand up to the Devil and he will turn and run.' Matthew 6:33: 'Set your mind on God's Kingdom and His justice before anything else, and all the rest will come to you as well.' Now I don't know what I will do for my Lord. I ask Him to show me what I shall do."

This is why the CIM secondary school program is important. This is how education helps in the development of the church. This is the basis of CIM's moral obligation in the field of education. This is the reason the CIM educational thrust merits your support. This is why we need "educational" missionaries.

The CIM educational record is good, but a record is not to sit upon. It is rather a base from which to launch even greater effort.

Last year over 20,000 primary school graduates did not find a place in secondary schools. The number will increase this year and each successive year. The challenge is clear. The young church of Congo must grow, must support itself, must propagate itself, must become an increasing influence in the social, economic, political, and spiritual life of the community and country. CIM has wide open doors to help the Church be just that. The challenge is ours. Christ is showing us our moral obligations to this particular kind of service and witness.

PRAY FOR
and
WRITE TO
your
Missionary
NOW

SHALL WE HAVE MISSION SCHOOLS

by Betty Quiring

How? Where? When? Why did you get your education? What did it do for you? Why educate in Congo today? Why have mission schools? Cannot the government take care of its own education problems?

Perhaps we can probe into the matter by asking ourselves a further question. What would have happened should no mission schools have been available?

Just recently a letter came to me from a former student who has been educated in our mission schools. He said, "I want to go to theological school and become a pastor." This particular individual has spoken from the pulpit with real zeal until the perspiration came rolling down his face. Would he have this zeal today if he had not had the opportunity to attend the mission schools and be influenced by the mission? In spite of having gone through the Kwilu rebellion, he still has this desire!

What about others? As our church membership is composed of more and more educated people, they must be getting their education from somewhere and at the same time, they want educated pastors. All of our primary schools are in the hands of Congolese directors and teachers. These teachers daily teach religion to the children in their classes. Certainly they can be and are an influence to their students and to the community. The example of our local school director proves it for he is very active in all church functions, often replacing the pastor during his absence while on village trips. He was trained in our mission schools.

Furthermore, we have those who serve as male nurses and hospital directors. These medical people give out the Word of God every day to the patients who come from far and near. They too have attended our schools and are daily ministering to the needy. Should no mission schools have been available, would they have chosen to serve in this capacity? God has directed them and the mission is profiting from their services.

Moving on, let us take a look at the current secondary school student body. Each day they have chapel services led by faculty members except Monday mornings when upper level students speak and Wednesdays are set aside for smaller groups who meet in prayer bands. On Sunday mornings they serve the church with their choir numbers, thus adding much to the worship. Some of them are ushers and help in this way. They are active and have continual opportunity to grow in their Christian lives. Just to hear them sing a hymn like "I Would Be Like Thee" with all their heart and soul is a thrill, an inspiration, and at times almost tear-provoking.

Another avenue of Christian activity for them is Youth for Christ. Here they have the policy of going out to the villages occasionally to present an organized program. On the station they have been presented as well. Would they have this opportunity were they not on the mission and attending the mission schools?

Recently one of the students said, "My parents are not Christians and are not active in church affairs, but I became a Christian in 1958 at Nyanga because I believed at that time that Christ is my only Saviour and the Saviour of the world. A Christian

Continued on page 25

Anna V. Liechty has been a Congo missionary since May 1946. She taught in various Congo schools and now is teaching in the Secondary school of Kalonda.

She has had opportunity to meet, teach, and observe many Congolese. By request, she has written a brief story of some of these people.

She calls them—

Modern Heroes of FAITH

by Anna V. Liechty

Anna V. Liechty, teacher, strolling across the lawn to her class.

Have you ever noticed that Hebrews 11 lists not the mistakes but (with one exception) only the victories of the heroes? Actually, these saints were fallible men and women who by faith triumphed over sin and "wrought righteousness."

My Congolese friends, to whom I am about to introduce you, are likewise Christians who are not without fault. They have temptations and trials. But as you continue to pray for them by name, they will continue to acceptably serve our gracious Lord and Saviour. All of them are products of our Congo Inland Mission schools. Their stories challenge us to more intelligently intercede for them and for all the school work.

Charles Kuamba

This 47 year old pastor's first wife, Kahinga, became an invalid before they had any children. In Congolese culture, a man is not considered a man until he has a son. But for 19 years Charles remained faithful to his radiant wife and tenderly cared for her. Finally the Lord promoted her to glory. Eventually, a younger woman became his second wife, and in due time the Lord honored faithful Charles with twins, a boy and a girl, then another boy, and now another little girl.

Charles was baptized in 1932. He is from Charlesville, where he studied in Bible School. His first job was housework for missionaries, followed by teaching in primary school, then in Bible School. He has also served in a Bible school office, in a church office and in the mission office. Moreover, he became a salesman in the Charlesville station bookshop. Finally he became a pastor. Recently he was transferred to Kalonda, Tshikapa. He wants to remain a shepherd feeding the Lord's lambs and sheep (John 21:15-17).

These days, many separate themselves from other tribes, but Charles says, "I am your brother in the tribe of Christ."

Modial Kasonga

If all sixth grade teachers in our field were as faithful as 28 year old Modial Kasonga from Mukedi, we would have less difficulty teaching students in our mission high schools. (In Congo we have six years

in primary school and six years in high school.) The son of Christian parents, Modial left his evangelist father's home at the age of ten to study at the Mukedi primary school. In 1952 he was baptized. Later he became seriously ill, but by the grace of God he recovered. Still later Modial graduated from the four year training school at Nyanga.

Last year, his father, Matthieu Mabula, then owner of a small shop and flour mill at Mukedi, but still a joyful believer, was killed by rebels near his place of business, which they also burned. Several months later, Modial visited me at Kalonda to repay the last third of some money his father borrowed from me when I taught in the high school at Mukedi.

Modial not only teaches a sixth grade class, but he also conducts the choir of all the sixth grade classes at Mukedi, and helps in the Sunday School.

Francois and Lambertine

Both 30 year old Francois Bukungu and his 21 year old wife, Lambertine Mingomba, are from non-Christian families at Banga, though some of her relatives are Roman Catholic. After graduating from a two-year teacher training school at Charlesville, he taught several years in the Banga area primary schools, including Basango, the large outstation built up by Pastor Matthieu Kazadi. Francois was a faithful teacher, I know, for he taught fourth grade at Basonga when I was in charge of the Banga outstation schools. After 1960 he helped direct the primary schools at Banga and its outstations. At the same time, he was also treasurer of the church at Banga. Two years ago he was elected treasurer of the Evangelical Mennonite Church of Congo, and now resides at Tshikapa.

Lambertine was in the girls' home at Banga while I was in charge of it. Francois and Lambertine successively lost their first three children, a boy and two girls. But how they praise the Lord for the two living boys they now have!

Francois accepted Christ as his Saviour after listening to a sermon by Russell Schnell on the love of God as shown in John 3:16.

Beneke Mbuyi

Beneke Mbuyi has always lived in the Charlesville area. She does not know how old she is, but she says she was a little girl when she entered the girls' home at Charlesville in 1928. Two years later she was baptized. Both she and her fiance studied in the Bible School at Charlesville. In 1932 she married Apollo Badibanga, but against the wishes of his parents, who said she was too fat to ever have children. However, they had a son ten months later. One by one three other boys and two girls blessed their home. The second son died, leaving a family, and one daughter passed away at the age of three. Beneke's testimony concerning having six children is in Psalm 33:10, 11: "The Lord bringeth the counsel of the heathen to naught: he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations."

Ever since her conversion Beneke has been active in women's work and Sunday School work. She is a real help meet for her pastor husband. When her tribe, the Baluba, were fighting his tribe, the Lulua, several years ago, her family begged her to leave her husband, but she said she was married to him and would stay with him no matter what happened. "God is God," states Beneke. "He answers prayer. If we fall, He helps us up again. Psalm 23:1."

Eyeba Batshihita

Another faithful Bible woman is Eyeba Batshihita. She also does not know her age, but she has been married for 25 years. One of the two young theological students of our CIM and EMC who was in hiding in the Stanleyville area, Jean Bahatuila, is her son-in-law. Eyeba was baptized in 1938. She was in the girls' home at Kalamba (which was later moved and renamed Mutena). She also studied in the Bible school at that station.

Eyeba's husband used to be active in the work of the church, being an excellent singer, but now Eyeba has a continual sorrow in her life. Even though she had children, her husband married a second wife, and rather recently a third one. She still stays with him, for she has nowhere else to go. He supports her and does not in the least hinder her work for the Lord. To forget her own circumstances, she throws herself that much more into her singing and her work among women. She often accom-

Continued on next page

Continued from page 21

panies missionaries on evangelistic trips into the surrounding area, and is a valuable co-worker.

Eyeba's testimony is in the following verses: Hebrews 4:16; 3:6; 12:1, 2; James 2:12; 5:13-15.

Betine Kanku

A promising young woman is 20 year old Betine Kanku. She and her husband, David Lupere, are both from Banga. They have two daughters. David was a teacher in the Banga area before the Lord called them to further prepare themselves for His service by studying in the Bible Institute now located at Kalonda.

When Betine and her twin brother were born, their tribe, the Bashilele, wanted them killed, but their evangelist father, Bayanganga Samuel, absolutely refused to do away with them. They were the first twins in their tribe to live.

Baptized in 1957, Betine was in the girls' home at Banga while I was in charge of it. She was in the first class of Bashilele girls to finish primary school. Betine is now attending the Bible Institute at Kalonda. Ina Rocke began teaching her how to play the reed organ. Betine discontinued the lessons due to others' jealousy. Later she and her husband bought Lois Slagle's accordion, and I've begun teaching them how to play it. Betine did women's work before entering the Bible Institute, and wants to continue serving the Lord after completing her studies.

Nicodeme Tshilembu

The hard-working inspector of the primary schools of the EMC is 33 year old Nicodeme Tshilembu. He is also assistant legal representative of the EMC. Nicodeme completed a two year teacher training course at Mutena, and later graduated from a four year teacher training school operated by the Presbyterians. He has taught in mission schools at Mutena and Nyanga, and in a government school at Luluabourg.

Baptized in 1948, Nicodeme has been a Sunday school teacher and superintendent, and preaches excellent sermons when he is asked to fill the pulpit.

Nicodeme's wife, Esther Mukamba from the Presbyterian mission, attended a home economics school in that mission. Nicodeme writes: "Until now we have indescribable pleasure and a joyous life in our home. . . . My wife is gentle and almost, if not altogether, irreproachable. . . . I prayed that God would show me a girl suitable for me." They have four sons and one daughter. They usually sit together as a family in church. The children are permitted to quietly change positions, but they are expected to and do remain completely silent throughout the services. How delightful to see such a family!

Monique Kinda

What teacher has not at times almost desperately wondered what to do for certain pupils or whether they would ever amount to anything. Monique was such a girl. Time after time she ran away from the girls' home at Banga to go back to her home village. But her fiance wanted her to get an education. Finally she was given an ultimatum by the Banga church council. "If you do not want to become Josue Luwara's wife, leave the building by that door. If you do want to marry him some day, and if you agree to remain in the girls' home, so you can first learn more, leave by that other door." Monique acted in character when she left by the third door. The council concluded that she did not refuse her fiance, but was too stubborn to promise not to run away again. But Monique never ran home again. She remained in the home till she had finished the fourth grade. She also joined Youth for Christ and was elected treasurer.

Now Monique is the faithful wife of primary teacher Josue, and the devoted mother of her children, one of whom unfortunately inherited his mother's obstinate streak. In addition, she does women's work wherever her husband teaches, and has been a delegate to the women's section of the EMC conference a number of times.

Thinking of Monique encourages me to this day when a knotty problem arises in school.

David Kasanda

One of our best educated pastors is David Kasanda. He studied in the Bible school at old Kalamba (now Mutena), spent six months in the two-year teacher training school at Mutena, and graduated from the Bible Institute at Kalonda, Tshikapa. Now

39 years old, David's first job, as Pastor Charles,' was housework in a missionary home, in this case Mabel Sauder's. Before pastoring at Mutena, he taught first and second grades in a village school. Later he taught in the two-year evangelistic school. Now he teaches in the Bible Institute at Kalonda, and directs the Bible correspondence school's office work, which includes sending lessons to the students and correcting them when they are returned to him. (He does not write the courses.)

Pastor David is happy because so many want to study the Bible, and because a number of them have completed the first course. He also praises God for giving him a large family, even as He gave one to Abraham of old, Genesis 12:2, 3, and because God is with him in all circumstances of his life. He had walked with the Lord since 1935.

Samuel and Francoise

Another energetic and purposeful primary school director is Samuel Kakesa, a 30 year old second generation Christian from Mukedi. A graduate of the four year teacher training school at Nyanga, Samuel taught in fifth grade and in a two year training school for teachers. He has directed primary schools at Mukedi, Kamayala and Kalonda, Tshikapa. He is also the legal representative of EMC. At present he is taking an orientation course in Kinshasa prior to going to Europe on a scholarship to learn how to become a better director of schools.

Baptized in 1950, Samuel received Christian instruction from his parents. His father was an evangelist. Because of their counsel and their faithfulness to God, he became a Christian.

Samuel's wife, Francoise Kafutshi, is a 25 year old second generation Christian. Baptized in 1956, Francoise not only completed primary school, but also one year in a two-year teacher training school. Samuel sought and found her on the advice of his parents to get a girl from a Christian family. Samuel and Francoise have several children. Francoise was active in women's work at Mukedi, and here at Kalonda she is becoming more active as she learns another language better.

Referring to Psalm 23:1, Samuel says that he is sure that God does not forget His own, and that He has a plan for his life. Twice during the events in his home area, his companions lost their lives, but he was saved by the grace of God, and that out of situations in which he no longer had hope. "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Romans 8:33)

"One is very happy when he works for the Lord," writes Samuel. "The benediction of God was with us when we served at a place where we never dreamed of going. . . . To show the way of salvation to a child is to put him in the path of blessedness."

"Even when one is not rich, he is more tranquil than the rich when he can live with his family, and pray and read the Word of God. Let us first seek the kingdom of God, and He will give us what we need."

Francoise also testifies, "I am happy because I was born in a Christian home and because my parents accepted a Christian husband for me. How I also praise God because He is the good Shepherd who cared for us in the great suffering we went through, and because our whole family is still living. Psalms 128:2; 131:1, 2."

And what shall I more say? For the time fails me to tell of many more whom I could not contact to get interesting details about their lives and about the Lord's dealings with them. But what I have written is sufficient to show that our school work is not in vain, and that your work of remembering us faithfully in prayer is rewarded with rich answers.

CONGO CHAT AND CHATTER

Sprunger Kimpese Board President

At the last Board of Management meeting of INSTITUT MEDICAL EVANGELIQUE KIMPESE, Rev. V. J. Sprunger was elected president of the board and Tina Warkentin, the English secretary. Dr. Ralph Ewert also attended the annual meeting.

Missionaries Returned to Congo

Irma and Nancy Graber, July 12
Rev. and Mrs. Glenn Rocke and Keith, July 29
Marvin Storrer family, August 9
Melvin Claassen family, August 9
Mr. and Mrs. Arlo Raid, August 9
Peter Buller family, August 16
Frank Enns, August 9
Rev. and Mrs. Samuel Entz (schedule pend.)
Rev. and Mrs. Harold Harms and JoAnn, August 16

Missionaries Recently Home for Furlough

Rev. and Mrs. Harold Harms and JoAnn, May 25
Tina Quiring, May 27
Rev. and Mrs. Elmer Dick and family, May 27
Mrs. Anna J. N. Ediger, June 14
Rev. and Mrs. Art Janz and family, June 17
Lois Slagle, July 2
Rev. and Mrs. Levi Keidel and family, July 15
Rev. and Mrs. Earl Roth and family, August 5
Rev. and Mrs. Ellis Gerber and family July 25
Rev. and Mrs. Charles Sprunger and family (coming August)

Retreat at Nyanga

Evangelism-in-Depth was introduced by Andrew M. Rupp. Melvin Loewen talked on "Evangelism and Congo's Thirst for Knowledge." Peter Falk presented "Evangelism and Congo's Need for Spiritual Shepherds." Bob Gordon spoke on "Evangelism and the Cultural Dynamics of the Society in Which we Work." Ben Eidse prepared a message on "Evangelism and the Religious Beliefs of Those We Seek to Win." Archie Graber climaxed with "Evangelism and Our Personal Walk With Our Lord."

There were devotional periods, discussion periods, evaluation and analytical periods along with time for recreation. The children were directed in a vacation Bible school by the John Smiths, TAP teachers in Mbuji Mayi. Richard Harms of the Mennonite Brethren had charge of recreation. It was worth far more than the investment.

Conference at Banga

July 12-17 was the time of the annual conference at Banga. No missionary resides here. The program of Evangelism-in-Depth was introduced. Reports from the conference sessions are still forthcoming.

Recognition Given

Dr. Melvin J. Loewen, Rector of the Protestant University of Congo was given a citation June 30 during Independence Day ceremonies.

He received a medal from President Mobutu for distinguished service to Congo. He was dressed in the colorful university regalia and seated among other dignitaries of government officials, generals, etc., on the reviewing stand.

New Nations Film

Ken Anderson Films, Inc., has been contracted to do a 45 minute film with settings in Congo, Nigeria, and Tanzania. It is a cooperative project of CIM, the Elkhart Board of Missions and Charities, the Eastern Board of Missions and Charities, the Conservative Mennonite Board, and MCC. The film is scheduled to be ready for premiere showing at the Mennonite World Conference at Amsterdam July, 1967.

To Visit Congo

Alfred H. Regier, father of missionary Fremont Regier, has scheduled a visit to Congo. Plans are to leave from Chicago August 16 and return September 27. Fremont is director of the agriculture program there.

Issuance of Visas

The foreign affairs office at Kinshasa suddenly issued a decree about July 9 authorizing Congo Embassies abroad to issue visas without referral to Kinshasa.

Required are the usual application forms with attestations including a letter of appointment by the Mission for a definite term and a letter of acceptance by the Congo Protestant Council. The letter is to be

signed by the Secretary General of the Congo Protestant Council.

Theological School at Kajiji

Attempts are in process to maintain a faculty of three at this jointly conducted school. The Mennonite Brethren share in it.

Rev. Henry Derksen is coming home on furlough this summer. Rev. Alfred Schmidt will replace him this fall who with Peter Falk and Peter Buller will conduct the school. Peter Falk is due for furlough next year requiring a replacement. Steps are in process for this need with uncertain results for the present.

Continued from page 19—QUIRING

believes in Christ and does exactly what His Word says. I have chosen a Protestant Mission School because it was there that the Word of God was first revealed to me. The school has helped me in my spiritual life and is helping me to this day. The Spirit of Christ is not forgotten in the lives of the students. Upon completing my studies, I want to serve some Protestant school."

Another student says, "Without the church, the school is not Christian. The school has need of the church. The church also has need of the elements of the school, the students, who will serve as leaders in the church." He also says, "In a mission school, we are given intellectual and moral formation without forgetting the spiritual formation which everyone needs to have."

"I now have a different character from what I had before," commented another student. If in the end result we have been able to change characters by leading them to Christ and a closer walk with Him, are not mission schools essential? Do they not outweigh government secular schools who place no emphasis on the spiritual development and growth of the students? Shall we continue with our mission schools?

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry on the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrational responsibility for their church, naming it "The Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

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BELIEFS and EDUCATION

Obviously, people who lack general knowledge, especially scientific insights, lean more heavily on supernatural explanations than others.. To travel beyond the limits of acquired personal existing knowledge immediately takes us into unknowns. Here we roam about either on the basis of theory, philosophy, faith, or some of each. Such a quest may bring satisfaction to some and confusion to others.

Education exposes us to the great reservoir of knowns and unknowns. We may really be able to acquire only a figment of such knowledge. But what we do acquire changes us and the society in which we live.

To acquire saving faith or reconciliation with God in a context of local knowledge is possible. But to be imprisoned in illiteracy adjacent to an industrialized, affluent world, deprived of such benefits and pleasures is deeply disconcerting. This makes for revolution, nonviolent and violent. Peace is thus impossible within the framework of such inequity. The religious system is looked to not only to provide for the hereafter but for the present. If it has no answer to the present, it is slowly ignored.

Human nature being what it is thus demands a combination of exposure to the living God, a satisfying reconciliation to God and also a growing knowledge of the world God made. This for better personal living, a sense of equity, and a deep achievement of inter-understanding and responsibility.

Reuben Short, Executive Secretary
Congo Inland Mission
251 West Hively Avenue
Elkhart, Indiana 46514

Exciting Stories About the Living Congo Church

THE CONGO MISSIONARY MESSENGER

October - November 1966

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In Memory of Mathilda Barkman

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THE CONGO MISSIONARY MESSENGER

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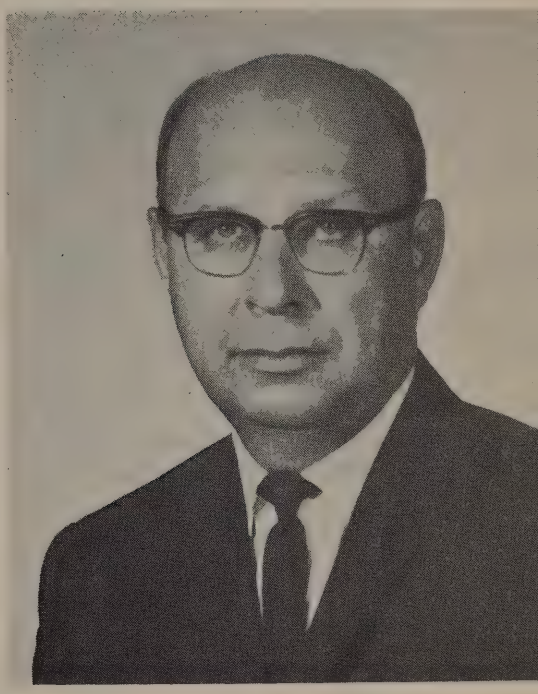
"No, the church of Jesus Christ is not dead in the Congo and we are looking forward with expectancy to a rich harvest. Do you realize that you too can have an important part in this harvest?"

Dick



ELMER DICK (pictured) is a veteran missionary serving at the Mutena Station.

He says—"A large factor in the overthrowing of the recent communistically inspired rebellion was the rebel's open enmity against the Christian church. This quickly fostered a spirit of resentment even among those who were as yet not Christians."

Is the CHURCH in

Congo DEAD?

by Elmer Dick

In spite of its comparative newness in the Congo (in some of our areas less than forty years old) the Christian church is having an important influence upon this new nation. Most of the Congolese leaders have had at least a part of their training in a school under the direct supervision of either the Catholic or Protestant church. It is true that the record of many of these is not so admirable. However, what would it be like had they had their training completely without the influence of the church?

REBEL ENMITY REPULSED

A large factor in the overthrowing of the recent communistically inspired rebellion, humanly speaking, was the rebels' open enmity against the Christian church. This quickly fostered a spirit of resentment even among those who were as yet not Christians.

Satan has been employing every possible weapon in his war against the church. Since most Congolese hold the Bible as the Word of God, he has brought in many false teachings which hold to parts of the Bible while ignoring the rest. Thus he manages to blind people more thoroughly and make them more difficult to reach.

The church, however, has not been idly standing by. There are groups of Christian women who have banded themselves into prayer groups. They usually meet weekly for prayer and meditation. Projects are discussed such as visiting a sick or bereaved family and bringing them a gift of love to remind them of their Christian concern. Or they may plan an excursion with the pickup into the villages to conduct services and to do personal work.

CHURCH NOT IDLE

The young people will not be left too far behind as they organize into a Youth For Christ band. The membership is limited to boys and girls in good standing in the church and between the ages of twelve and marriage. They usually meet at least twice each week at which time they encourage one another with Bible study, hymn singing and prayer. Projects are introduced and discussed. They may decide to go to some nearby villages to read the Bible and pray with some aged or sick people. Perhaps there is a widow that needs help with building her house or

YOUNG PEOPLE ACT

maybe they are working on a program or skit to be given in a church service. Once they begin searching they find so many opportunities to be a testimony for Christ.

One of our local pastors who seems to be especially burdened for the spirituality of his flock recently drew up a paper which he has been introducing to his members in an effort to get them to become more concerned about their own spirituality. This paper might be called a pledge of purpose

A LOCAL PASTOR

There is a section devoted to personal spiritual development through private devotions, family devotions, and church attendance. Then there is a section which aids the Christian to volunteer his services in whatever area he may feel led. It may be in Sunday school, young people's work, visitation, etc. This paper also reminds the Christian of his obligation to support the church with his tithes and offerings. After each section the Christian is challenged to sign his name if he really means to follow this through. These papers are not handed out wholesale but only through direct contact and by counseling.

Tribalism has been a tremendous hindrance in the church, especially during these post-independence years. With the approach of independence, political parties were formed. Usually they followed strictly along tribal lines. As they all began jockeying for leadership roles bitter enmity developed which erupted into tribal wars. Naturally this had a deterimental influence in the church. Church splits resulted. This menace is now recognized by most, if not all, of our church leaders. Ways are being explored as to how they can again work closer together and are exchanging tribal workers and leaders. This problem is deeper and more serious than it appears on the surface. Perhaps some of the non-Christian members of the tribe do not fully agree with such a program and it is a small matter to get a false rumor started concerning the stranger in their midst. It may be after a party where alcohol has been consumed too freely that some young tribal enthusiasts decide to have some fun with the tribal stranger in their village. To heal wounds thus inflicted may take an ocean full of balm. Still many of our pastors are willing to take these risks for the sake of unity.

TRIBES SPLIT CHURCHES

The recent eager adoption of our new evangelistic emphasis and outreach called "Evangelism-in-Depth" is a good indication as to how the Congo church leaders feel. This program emphasizes a closer walk with Christ for the Christian and a genuine born-again experience for the non-Christian.

NO, NOT DEAD

No, the church of Jesus Christ is not dead in the Congo and we are looking forward with expectancy to a rich harvest. Do you realize that you too can have an important part in this harvest?

An Exciting Story About Kinzanza Theodore

by James Bertsche

Introductory note:

Not all stories coming out of Congo's current bloodshed and suffering are stories of triumph and victory. For some the pressures of terror and anarchy have been too great. There are, therefore, also stories of crushed spirits, deranged personalities and shipwrecked faith. Herein lies one of the compelling reasons for maintaining our presence and witness in Congo during these days of revolution for there are many, like Theodore, who in the aftermath of rebel savagery are trying to find their way "back into their faith."

The REBUILDING of a SHIPWRECKED FAITH

THERE WAS A row of freshly dug graves. Around the mounds of damp earth was a great crowd of quiet, fearful people. In the center of the cluster were a few hard faced, arrogant rebel leaders. Across the open graves from them stood a group of trussed up young men who were this day being tried for accused insurrection against the rebel movement. The grip of the rebellion on the area was slipping. The Bapende people in the Mukedi area to the north had already fought pitched battles with the Ambunda rebel leadership. Military patrols were already penetrating across the Kwilu River which previously had been considered to be impenetrable rebel territory. In desperate fury, the rebel leadership was attempting to tighten its control on the Bapende area which still remained to them and, as a matter of fact, it was a group of Bapende youth that stood this day across the open graves from them—prisoners, helpless, awaiting the word that meant life or death for each of them.

Among these Bapende youth stood Kinzanza Theodore, dressed only in a tattered, palm fiber loincloth, the only clothing permitted and, indeed, the only clothing available in the rebel controlled countryside.

Kinzanza, as a lad, had first gone to the Mission School in his home village for two years and then went to Mukedi Station for further education. A friendly, energetic young fellow, he soon came to the attention of the Vernon Sprungers, missionaries at the station, and was employed at their home during odd hours to help with the routine household tasks which a busy missionary mother was unable to do herself. Upon finishing grade school, his parents did not have sufficient money to assure his studies at any other school so he was employed full time in this missionary home.

The next thirteen years were to see him working in the homes of two generations of the same family. Once for a six month period, he traveled to Kinshasa where Vernon Sprunger was called to serve as interim secretary of the Congo Protestant Council. Later he went to Nyanga to help in the home of Charles Sprunger, a son. In 1963, this same family returned from furlough and located at Mukedi and once again Theodore was on hand to join them in their household routine. But by this time it was only a matter of months and it was January 1964 and the Kwilu rebellion exploded. In the matter of thirty-six hours, three priests were martyred at a neighboring Catholic Mission, MAF was called and all missionary personnel were safely evacuated from Mukedi Station.

Rapidly the rebel leadership came out of hiding and began to assume control. The mission personnel came quickly to feel the harsh reality of the new regime. The first efforts to guard mission property came to a riotous end as on the second day after the evacuation hordes of people descended upon the station carting off everything that could be lifted or wrenched free. As conditions dropped rapidly into a state of anarchy, the Congolese soon began to seek means of returning to their home villages and their own people.

Here life soon settled into a dreary, apprehensive routine. The necessities of life became increasingly scarce. Salt disappeared early. Clothing wore out. Efforts at indoctrination increased in intensity. The school yard and chapel of Theodore's home village had long since been completely destroyed and was placed "off limits" for one and all. Anyone seen reading a book was immediately hauled up for questioning and menace. To still keep and use something of European origin was to invite punishment. Sickness came and there was no medicine. "It did not take us long to live once again just as our forefathers lived before us," says Theodore.

Then came the rebellion within rebellion and the tightening of the noose. And with the effort to pinpoint responsibility for the growing insubordination toward rebel rule in Theodore's own village, there came the day when they were assembled around the freshly dug graves. Finally after many questions, accusations and counter accusations, the blame was fixed upon five of the bound young men. Theodore was not one of the five but he was forced nonetheless to stand within a distance of feet and watch as each of the condemned youths were dumped, tied hand and foot, into his own grave and without further ceremony buried alive. It was a thoroughly disheartened and cowed cluster of people that returned to their home village the next day and related in hushed tones what they had been forced to witness.

Soon after this, military probes began to come closer and closer to their home village. It was on a Sunday morning when in the pre-dawn darkness they heard the approaching stutter of machine guns the entire village fled in panic to the forest of a nearby valley. By mid-afternoon their village was a smoking ash heap and they turned, numbed, to the building of little shelters in the forest. It was here that Theodore's faith eventually slumped to zero. A two-year-old son became violently ill with malaria and they had not an ounce of medicine to give to him. And even as they watched their child go into convulsions, there came a band of rebel leaders demanding that everyone join them immediately in a forced march to the north away from the approaching military forces where they would be kept in rebel prison camps. "But how can we travel with a dying child?" they asked. "Those are the orders. Get ready," came the curt reply.

Finally, during an unguarded moment, Theodore pled in private with one of the leaders with whom he was slightly acquainted. This man finally said, "If you give me your blanket, you may stay overnight." Now this was the last one they owned. They would have nothing with which to cover their children in the damp chill of the forest night. Finally the leader agreed to allow them to slit their last blanket lengthwise and to keep half of it. While many others started their journey yet that day, Theodore and his family spent the night there. The next morning their son died in their arms with a raging, convulsing, malarial fever. As they buried him Theodore was experiencing deep inner turmoil. He was asking himself bitterly in his heart: "Is it after all true, as the rebel leaders keep telling us, that if there is a God He is far away and cares nothing about us—that He does not hear our prayers—that He is not concerned about our needs and suffering? If there is truly a God of love such as our missionaries always told us about, would He turn His back on me and my family in such a time as this?" And it was in such a mood of total despondence and despair that they ceased to believe or to hope. They felt that by this time death was a certainty for them and it was now only a question

of when and in what manner their end would come.

That evening two acquaintances of his came to seek them out secretly in their forest shelter—one a schoolteacher and the other a school director, both formerly from Mukedi Station and both from Theodore's own village. They had come under the pretext of looking for a box of matches for their rebel guards but while there, they went into a whispering huddle casting about anxiously as to how they might make their escape. They knew the terrible chance they were taking for the paths were all guarded day and night by sentries and anyone intercepted in attempted flight was summarily put to death. But they also knew that if they stayed on and were evacuated forcibly to the north, their doom was equally sealed. Thus it was that three young couples, their nine children and a young brother of Theodore's slipped out of their forest shelters toward midnight and began their stealthy flight across the plains in the direction of a village where they knew a military patrol to be located. With pounding hearts and dry mouths they dropped to the earth at the slightest sound, staring wide-eyed into the surrounding darkness, hoping desperately that their presence would not be betrayed by the cough or whimper of a child. After hours of this stealthy progress they at last slipped by the point where they knew the last rebel sentry to be posted. They hurried through the night and at last came to the outskirts of the village of their destination. They crouched and rested in the grass and with the first light of breaking dawn made their way to the military patrol.

Today Theodore and his family are at Nyanga Station where he works in the home of the Wilmer Sprunger family. In the months since their escape from rebel hands, there have been times of counsel, confession and prayer with the Congolese church leaders and missionaries. During a long evening of recent conversation Theodore spoke quietly of the past: "Those last days in the forest, my faith in God was completely gone. Many of us saw ourselves as ants milling helplessly about in the bottom of a glass tumbler, trapped, at the mercy of heartless men, with no means of escape. We were sure that there was no one who cared. But now," he adds, "we know that we escaped with our lives only because of God's mercy and because of the prayers of many people that we did not even think were alive anymore. We are trying to find our way back into our faith."

Include

Congo Inland Mission

in your

WILL

"In terms of faith, they are no longer my students. They are my elder brothers." *Levi Keidel*

Read

"FAITH with a DIFFERENCE"

by Missionary Levi Keidel

and then examine your faith

In 1960, after having lived for nine years with the Congolese, I felt we had much in common. The Congolese were enjoying an ordered society, the kind I'd enjoyed all my life. Increasingly agriculture production and minimum wage laws resulted in a gradual rising standard of living. Stores were full of merchandise. Congolese more and more began to enjoy material benefits which I had long enjoyed. This somehow increased my sense of identification with them. It seemed to indicate that more and more, we were "becoming the same."

My life had been rooted deeply in the blessings of materialism and an ordered society. But when I returned to Congo in 1962, these things had been destroyed. Our Congolese Christians had found something deeper into which to sink their roots. Crises we unexpectedly shared together taught me a shocking lesson: were very different now.

The change that had come over our Congolese Christians began to show itself with the outbreak of the Mulelist rebellion in January of 1964. In Kwilu Province rebels dug road pits and burned bridges, paralyzing transportation. Then in ambushes and sneak night attacks, they killed 150 agents manning provincial government posts, burned mission stations, and terrorized captured missionaries.

Rebel advance from the west was brought under uneasy control. But the movement broke out in east and northeast Congo and swept toward us in the city of Luluabourg with frightening momentum. We lived close to the radio during those days; we plotted their advance on a map day by day.

Refugees flooded into our city with incredible stories of suffering. Military funeral processions, with flag-draped caskets of those killed in battle, passed silently by our front door. Soldiers fleeing in front of the rebel advance arrived. They spread panic with their stories. "The rebels are protected by some mysterious medicine," they said. "We shoot and shoot; they just keep coming."

How do such events affect a person whose roots have long been deep in political and material security? I found my spirit buffeted and pummeled mercilessly. The rumors, the climate of terror, the raw calculated infliction of human suffering. I found myself totally unprepared for this kind of living.

This was my chance to rejoice at the prospect of "suffering for righteousness' sake." This was the time to be praying for Congolese Christians who had already been hit by the full impact of the rebels and their cause.

But I wasn't rejoicing. Disappointedly, I couldn't find within myself the heart to want to rejoice. My mind was not occupied with concern for those who were already suffering, so much as it was with anxiety about ourselves; the security of my wife, my children, myself. This was a humiliating revelation. I wondered what had happened to my faith.

I couldn't afford to let my Congolese brethren know how I felt. I was a missionary. I was supposed to be teaching them how to trust the Lord. But I could not resist asking some guarded questions. I wanted to know if the same things were going on inside them that were inside me.

I asked John Kamba, then a co-editor with men in the Tshiluba language magazine TUYAYA KUNYI. His reply? "Yes, these are difficult days; but we have had hard days before, and God took care of us. After a time, these affairs will pass too."

I queried Pastor Kazadi Matthew, with qualms I'm afraid were poorly disguised. "Our rulers are scrapping with each other for power," he said. "We can't trouble ourselves with their palavers. We've got too much work to do."

Big strapping Pastor Thomas Kabangu told me with a beaming smile, "Sure we can flee for our lives. We've done it before. But when Jesus comes back, it's best He finds us with our hands in the work. Let's not be afraid. Let's keep busy. A few weeks ago I baptized 108

(Continued on page 18)

Congolese dramatization

HOLIDAYS in CONGO

by Lois Slagle

SPEAK TO A Congolese about a holiday and he wouldn't have the vaguest idea about what you were talking. But mention the word "fete" and you would have an immediate response from most of them. Fete can mean various things to a Congolese—mostly good things. It may include exemption from work for a day or two, free beer and perhaps free beef, and probably some entertainment.

FETE

There are fetes within the culture of the clan. These, however, are not confined to a particular calendar date but rather to events of significance as they occurred within the clan life. Circumcision rites, marriage feasts, mourning rituals all involved days of festivities in which the villagers concerned participated.

What the Congolese understands of a calendar fete is that which has been transmitted to him through his colonial masters and the Christian missionaries. None of these holidays was known before the coming of the white man to his country.

BONNE ANNEE

For the Congolese, especially those reared in the urban areas, Bonne Annee is perhaps the most delightful as well as the most profitable holiday. Beginning early in the morning on New Year's Day, bands of children, sometimes adults and even an aged person or two, come through one's yard. En route, they jerk off the colorful blossoms of the flowering trees and bushes, and expectantly knock on the door. "Bonne Annee," they exclaim as the door is opened, a happy New Year.

Jesus, I my cross have taken,
All to leave, and follow Thee;

Destitute, despised, forsaken,
Thou, from hence, my all shalt be;

Perish every fond ambition,
All I've sought, and hoped, and known;

Yet how rich is my condition,
God and heaven are still my own.

However, they are not nearly as interested in making your New Year a happy one as your making theirs a profitable one! For me, this holiday smacks of our Halloween "trick or treat." The flowers and the Bonne Annee wishes demand just one thing—a gift.

A tract, a Gospel portion, sometimes a picture, or a franc or two is given. But if one wishes to really please the well wishers, he gives him something to eat. All day long there is a procession of people past one's door. And at the close of the weary day there is a mound of wilted flowers to throw away. Do you wonder why some missionaries pray for a rainy New Year's Day?

EASTER AND CHRISTMAS

Easter and Christmas are the two main fetes introduced to the Congolese through the coming of Christian missionaries. Thanksgiving is a distinctly American holiday which is observed by the missionaries in the privacy of their homes. If there is one of these two, Christmas and Easter, that can be of greater significance to a Congolese Christian, it is Christmas.

Easter is commemorated too by those of the Christian faith, but the festivities, programs, and general observances are not as extended as those of the Christmas season. Like Easter in the States, Christmas finds all the people of a community in church. It is a very special day!

For those of us born in the midwest, the Christmas season loses something without the accompanying cold and snow. Weatherwise, it seems to us that we are celebrating Christmas on the 4th of July. But the great day needs not the cold or snow, heat or rain, to emphasize the deep truth of God's great gift to the world.

We need not be concerned about the number of shopping days until Christmas, for there is no place to shop, at least in the manner to which we are accustomed in the States. The giving and receiving of gifts at this season has not been generally introduced to our Congolese Christians. More in keeping with the true meaning of Christmas, the giving of a gift to Him whose birthday we celebrate has been emphasized.

Come with me for a visit to one of our stations on Christmas Day. Before the day itself has arrived, there may have been other programs by various

ON A STATION ON CHRISTMAS DAY

groups within the church. Dramatization of the Christmas Story is a must. The African is a born dramatist. Caesar Augustus comes to life as he sternly and uncompromisingly registers the cowering Jews in their home village. Even the sheep on the hillside follow their shepherds on all fours, bleating loudly so one is sure to recognize them as sheep of the Christmas Story. They exhibit an ability to improvise. The Star of Bethlehem moves above one's head along the ceiling of the building as it leads the shepherds and the wisemen to the manger bed. The appreciation of the portrayal is very much in evidence as the audience audibly comments on every changing scene.

On Christmas Day from all directions, from every little village within a designated area, the chief with his people all dressed in their best, walk to the station church to share in the important events of the day.

As you step into the church the distinctly tropical decorations will strike you. No fir tree branches, no pine, no holly wreaths, not even a Christmas light will be included. Instead the beautiful palm fronds will cover every pillar and wall in the church. Tied together over the aisle, they make a striking palm covered pathway down to the front of the church. And then to add a beautiful display of color, they tie to each branch the colorful red and purple blossoms of the bougainvillea bush.

The service is simple. You'll be able to join in the congregational singing for the familiar carols will be sung. DISANKA DIENU DIDIHU. The Congolese Christians rejoice also that the Lord has come! Special numbers will be numerous. Be prepared to audit at least five or six. The African enjoys singing; everyone who sings or thinks he can insists on participation in the special Christmas Day services.

Usually the Congolese pastor brings a message that is pertinent to the day. Then comes the part of the service which to most of the congregation is the most important. They have walked miles to be present for this. Each chief with his people comes forward in his turn to give his offering—an offering for the church of Christ who came into the world on Christmas to die for them. Is not the Congolese celebration of the day more in keeping with the real meaning of Christmas?

Just how much Christmas means to an African Christian was so vividly exhibited in the lives of our Christians at Mukedi last Christmas. They had

AT MUKEDI

just experienced the devastating effects of the rebellion —their homes had been destroyed and they had to flee for their lives. For well over a year, they existed in the forest. They had to constantly hide from marauding bands of rebels; all the while they had little to eat and little to wear. They saw those of their relatives and acquaintances brutally slain—some tied hand and foot and buried alive in a common grave.

Finally, when most of the rebels had been driven from the area, they returned to the environs of the station where their homes had been. They remembered that they had been forbidden to preach the Gospel by the rebels. The danger was not completely past for there were still pockets of

IN MEMORIAM

Mathilda Barkman

Mathilda Barkman accompanied her husband, John, to Congo arriving on the field March 1916. Here they served faithfully with intermittent furloughs until August 1945. They were assigned to Kalamba, which, near the close of their ministry was moved to Mutena. She passed away October 18, 1966, in Fresno, California.

The trials, hardships, and handicaps of those early missionaries required an extra measure of devotion, courage, and patience. Travel was either on foot or by hammock. They suddenly became architect to build their own home, nurse and doctor to safeguard their health, pioneers in linguistics, beginning of schools, churches, and medical centers.

Mrs. Barkman was a graduate of the Chautauqua School of Nursing, took training at Moody Bible Institute, spent one year at the Presbyterian School for Women in Chicago, and spent about three years in city mission work before going to Congo.

Beginning with total illiteracy in the Kalamba area, by 1945 the Barkmans and others had trained an assistant pastor and two deacons with a church membership of 1,133. In addition there were 290 waiting for baptism and 47 outstation teachers—teaching and evangelizing.

Her spiritual insights were contagious. She knew what it meant to work hard, sacrifice, live by faith, and give herself. Her faithfulness in responsibility has now been passed on to a host of Congolese and younger missionary colleagues.

She leaves her husband, John P., and one son, Samuel F. of Fresno, Calif.

Gordon M. Liechty

In 1962, Congo church leaders gave an urgent call for help to relieve the food famine among the Congolese. Gordon and Mrs. Liechty responded to this call.

After about seven months of work, revolution in Congo erupted and they were obliged to terminate their mission.

Although the term of Voluntary Service was unfortunately abbreviated, Gordon's heart seemed to remain in Congo. While there, he specialized on a poultry program drawing from his rich background of business experience as a hatcheryman.

On July 2, 1966, he was injured in an auto accident from which he never recovered. He passed away August 29, 1966.

CONGO INLAND MISSION and all the lives that have been touched by it will long remember these faithful servants of God.

rebels hiding out in the nearby forests. People were still being ambushed and killed by these outaws. But one of the pastors of the Mukedi church vowed, "Whether we are killed or not, on Christmas Day we are going to call the people together. We must worship Christ on His birthday. We cannot let this day pass without our meeting together." For the first time in nearly two years, the church bell rang out, calling the faithful to come and worship Christ on His birthday. And they came—not certain of the outcome but certain of their desire to worship Him. How God must have rejoiced in this act of faithfulness on the part of these war weary, sad and sorrowful people!

Would you not agree that our Congolese Christians could teach us much about the true observance of our Lord's birthday?

A BRIEF SUMMARY of the YEAR

JANUARY

Herman and Ruth Buller and son Royce have their visas and are scheduled to start for Brussels, Belgium, from Chicago O'Hare Field February 8, 3:00 p.m. Daughter Marcia will remain in the States until school closes and then join them in Belgium. The Bullers will be studying the French language for at least six months before going to Congo.

Archie Graber is scheduled to leave for Congo February 1. Irma and daughter Nancy will remain at West Unity, Ohio, until school terminates in the spring and then plan to join him. Archie will head the Congo Protestant Relief Agency (CPRA) as it seeks to rehabilitate and give emergency aid to victims of the Kwilu uprising.

Kornelia Unrau, veteran missionary of almost 35 years in Congo, went to her eternal reward December 26, 1965. She was a registered nurse serving as a medical missionary. Her retirement years were spent in Dallas, Oregon.

Marvin and Dorthy Storrer have been officially accepted as Voluntary Service workers for Congo from the Evangelical Mennonite Conference. Plans are now in progress for their assignment, hopefully planning that by May they will be ready to leave. Marvin is a mechanic-builder and Dorthy is an experienced secretary-bookkeeper. They have three children.

FEBRUARY

Rebel control exists for most of the distance between Kandala and Mukedi along the west side of the Loange River and on to the North. **Dr. and Mrs. Merle Schwartz** and **James Bertsche** flew over the area last week in January. They noted new big holes in the road on the Mukedi side of the Nyanga-Mukedi road. Thus, return to this area for other than relief purposes is delayed. **Archie Graber** with a team of Paxmen from MCC is now organizing the relief and rehabilitation effort. Graber returned to Congo February 8.

MARCH

Negotiations are in progress to send **Rev. Andrew M. Rupp,** veteran missionary to the Dominican Republic, who shared in leadership of an "EVANGELISM IN DEPTH" program there, to go to Congo this summer to assist in getting the proposed similar program in orbit. Exact date of going is not yet established but target is for about July 1.

Mary Hiebert returned to Vancouver, B.C., to be with her mother while on furlough. She left Congo March 10 and went directly home for physical recuperation. She was the only nurse on the Mutena Station.

Elizabeth Giesbrecht plans to remain in Congo for another term to teach at the American School in Leopoldville.

She says, "Life is more meaningful here."

Congolese from the Mukedi area are establishing a church at Kikwit. They have taken personal initiative (without missionary assistance, but with approval) in this project.

APRIL

After two Pan-Africa meetings of Mennonites, one at Limuru and the last at Bulawayo in 1965, there emerged an all Africa Mennonite Fellowship. This could have some most significant meaning in years to come. Out of this has come representation to the Mennonite World Fellowship and there will be participation in the Mennonite World Conference in Amsterdam in 1967.

Harold and Joyce Harms are scheduled to return to the States about May 22. They plan to return to Congo in time for school next fall.

MAY

Official action was taken authorizing negotiation with the field administration for a Congolese delegation of two brethren to visit the United States, Canada, and the Mennonite World Conference in Europe. The proposed visit would be planned to synchronize with the World Conference in July 1967.

A proposal for a CIM Board delegation visit to the Congo was acknowledged for further study and negotiation with the field committee.

Archbold Sales and Service, Archbold, Ohio, has agreed to sell a Ford tractor, disc, rotary mower, and other accessories to CIM at cost for use in Congo. Ocean transportation is provided by our government. Equipment is scheduled to be on the way in about a week.

JUNE

Levi Keidel has them listening and reading. During his past term on the field he guided the publishing of the monthly magazine "Tuyaya Kunyi" which reached a plateau of about 16,000 copies each edition. He also wrote five books in the Tshiluba language.

Keidel is currently completing a five chapter booklet on "Christian Growth."

His wife, **Eudene,** recently wrote fifteen health lessons in Tshiluba which are being published. Eudene is a registered nurse.

JULY

Andrew Rupp arrived June 29 at Kinshasa. Went to Tshikapa July 1 and on to Nyanga July 4. Spoke to the missionaries at Tshikapa on Sunday evening. Says, "They are a very fine lot and seem to be in good spirits."

Evangelism-in-depth is being introduced to the Congolese conference convening at Banga July 12-17. Then Andrew Rupp will be presenting it to smaller groups in regional areas. The scheduled time for him in Congo is approximately one month.

An established rate of 17 cents per mile has been set for use of the plane in Congo. This is estimated to cover cost of operation, depreciation, and maintenance of the plane. Having a capacity of about 1,000 pounds or five passengers in addition to the pilot, experience is indicating a substantial saving in travel costs as compared to cars and the saving in time and weariness to missionaries is immeasurable. The plane is usually loaded to capacity with either people or essential supplies.

Ken Anderson Films, Inc., has been contracted to do a 45 minute film with settings in Congo, Nigeria, and Tanzania. It is a cooperative project of CIM, the Elkhart Board of Missions and Charities, the Eastern Board of Missions and Charities, the Conservative Mennonite Board, and MCC. The film is scheduled to be ready for premiere showing at the Mennonite World Conference at Amsterdam July, 1967.

AUGUST

Peter Bullers' going to the field (leaving August 16) has made it possible to take an additional class of theological students at Kajiji. Fourteen applicants are waiting.

Multiply the theological staff of three by fourteen additional disciples. The cost of a missionary is then greatly reduced. Who else would like to multiply themselves by fourteen in three years time?

OCTOBER

Monday evening of the Congo Inland

Mission semiannual board meeting highlighted **Dr. John R. Mumaw** as guest speaker and consultant. He had visited Congo the past year, as well as several other countries. Mumaw stressed the value of the long-term missionary as against short-term. He also urged capitalizing on the urbanization movement and the preparations required to cope with it. His observations were deeply appreciated.

FAITH WITH A DIFFERENCE

(Continued from page 11)

new believers. I'm pastor of six different areas. We're building a church. I've got 40,000 francs in our church treasury now and have set up evangelists in villages and am paying them regularly."

At a meeting, another of our pastors, Charles Kuamba, read for us 2 Cor. 4:8-11. For the first time it jumped to life with meaning: "We are troubled on every side, yet not distressed. We are perplexed, but not in despair. Persecuted, but not forsaken; cast down, but not destroyed. Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body. For we which live are **always delivered unto death for Jesus' sake,** that the life also of Jesus might be made manifest in our mortal flesh."

The Harold Graber family had spent two terrifying days with the rebels and were air lifted with only the clothes on their backs from the rubble of what had been their mission station. They were brought to Luluabourg. Congolese church leaders, on their own initiative, arranged a special coat-and-tie dinner at a city hotel in their honor. The leaders commended the Grabers for what they'd sacrificed for Christ, reminded them to rejoice in suffering, and gave them a love offering of 4,000 francs.

The faith of these men left me feeling about an inch high. I began asking myself: just who is a missionary to whom? In my mind two things seemed to stand out: the jumble of chaotic events on the one hand, and the testimony of these Congolese on the other. From it all gradually emerged a lesson I will never forget. It's a lesson for all Christians.

The faith of a Christian—its strength, its growth—depends upon the climate, first, of the classroom in which it has been learned, and second, of the laboratory in which it has been practiced.

I'd studied my faith in the comfortable controlled "American classroom." Though I didn't recognize it, laboratory facilities, where faith is really put to the test, had been pretty limited. Nevertheless I felt I had developed reasonable spiritual stability. After all, look at all the years I'd spent in the classroom.

Congo's chaotic events from 1960 on, provided its Christians with a different kind of classroom. It was a "cram course" on the subject of faith. Occasions for laboratory practice were abundant. The cost was frightful. Yet this brief classroom period has given them a stature of faith that makes me view them in a most admirable light.

Yes, they've proven themselves to be different from me. In terms of faith, they are no longer my students. They are my elder brothers. They have their problems and difficulties. They need and want help in a variety of forms. But in a purely scriptural context, circumstances have required them to "hear and do" the sayings of Jesus. He would liken them unto a wise man who built himself a house. The rains descended, the floods came, the winds blew, and beat upon the house. But it fell not; for he had built it upon a rock.

HELPING our BRETHREN

by Peter Falk

OUR HEARTS were filled with joy and with gratitude to God as we gathered for a thanksgiving service in the repaired church at Kandala on June 30. This was another highlight in the reconstruction of the damage caused by the rebels in the Kwilu Province during 1964 and the early part of 1965. But of even greater importance is the spir-

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Editorial

We Seek to Understand the People We Meet

SWEARING IN RUSSIA punishable with a jail sentence? That's what a recent newspaper article said.

In Old Testament days evil was often put away by a death penalty. A stubborn, rebellious, drunkard son was brought to the elders of the city and stoned to death (Deut. 21:18-21).

Of course, this is life under the law. It is brutal in both instances. Fear of the penalty undoubtedly reduced the incidence of the unacceptable behavior, but weak people still fell.

We might say that's for the sparrows. We have new answers for a new era. We have scientific answers, sociological answers, economic and political answers. We have spiritual answers. We have . . . or do we?

NO SIMPLE ANSWERS

Here we begin by admitting we do not know the answers. There are no simple answers. We are aware of many proposals. Radicals stir and often annoy, they are useful in calling early attention to a problem. But such rarely solve a problem. Objective, compassionate people, with a deep sense of justice, a refined sense of the ever-present and simultaneously transcendent God; highly disciplined, and fortified with knowledge and skills, seek and often demonstrate such answers.

PROCESS OF CHANGE

CONGO has been in the process of rapid change since about 1958. Seeds for this change were sown in the decades preceding. Social structures have had a tornado. Fear and frustration moved from incident to context. Adjustment has been constant and progressive, sometimes for bad but often for good. Missionaries heroically acculturated themselves accordingly.

But in the process we constantly, conscientiously, find ourselves studying to discover if CIM is really in touch. Are we caught in the tide that accents the natural and material and ignores the supernatural?

GOD USES PEOPLE

For this we seek knowledge and insight of depth. Fortunately, God makes use of committed people. These may be from the brilliant and highly trained human strata; they may also be from the average of humanity, skilled in a vocation and dedicated. Paul was deeply concerned. "That your faith should not stand in the wisdom of men, but in the power of God." He asserts without equivocation that "God has chosen the foolish things of the world to confound the wise; the weak things to confound the mighty; even the base and despised to bring to naught things that are so

no flesh could glory in his presence." This does place a premium on committed people.

Our daily concern is that all CIM personnel are at the disposal of Christ, motivated and energized by the Holy Spirit. That the ministry, of whatever nature it be, have its root dynamic from God. That all the accumulated knowledge, experience, and skills of the ministering servants be a concert service in love for Christ. The hand, foot, eyes, yea the whole body serve Christ without distinction of status—proclamation and demonstration working as identical twins in witness.

OUT OF SUCH SOIL

CIM is happy to see people achieve a better life. But this is not reservedly the missionary's job. It is far more penetrating. He who is confronted with Christ, reconciled to God, filled with the Holy Spirit, has a new sense of value. Social betterment then has a solid base from which to emerge. People then have a Supreme Being that is alive and present for whom living is a delight. Out of such soil social betterment has a chance of succeeding. Now the missionary has a real chance to help this person help himself. It may be by education, introduction of skills, or vocations.

CIM policy does not limit help to those who respond to the Gospel. As much as is possible, all people are given help. Through it some find Christ as Saviour and Lord and others seem not to acknowledge Him. We are commanded to "love your enemies."

Much is being said about relevance. It is now a term that has already become trite. People are weary of lifeless repetition of words. They want "help" that "helps" and "guidance" that "guides." They want the opportunity to share honestly their needs, desires, and plights. To such, knowledgeable, compassionate guides are respected and sought out. From such, these go forth finding resources for grappling with the physical and social needs incumbent upon them. These too become the messengers of God to others.

SEEK TO UNDERSTAND THE PEOPLE

Rather, we seek to understand the people we meet. We tell them about Christ, attempt to lead them into acceptance of Him and all that this means. We then encourage and urge them to become relevant to God, not make God and revelation relevant to them. This problem is to achieve rapport, understand them, gain their confidence, and then lead on to Christ. In this process there can be no hypocrisy, no superficiality, and no unbelief. Acceptance by God comes by repentance, faith, and confession. Then we can serve honestly.

Granted, this does not solve the world's food problems. It does not solve the world's social or political problems. But it does give a context out of which these problems can be solved. We will always need redeemed people to find these other answers. The church is the initial body of which Christ is the Head.

Pastor Timothy Kamau, radio pastor in Kenya, said "What is happening in my country today is just by the grace of God." (Quote from *World Vision*)

R.S.

HELPING OUR BRETHREN

(Continued from page 18)

itual reconstruction of these congregations in which we were able to share through the expression of brotherly love and concern for the needs of the congregation.

A year ago we were called upon to seek these scattered brethren and help them again unite into a congregation. The congregation has functioned during this year, ministering to their spiritual needs and to those of the community. However, their spirits were saddened by the fact that the house of worship had no roof (for the rebels had torn the roof off of the church in March of 1965). The feeling of these Christians was similar to that of the Israelites when they saw Jerusalem in ruins (Nehemiah 1). The sun and the rain beat down into the roofless chapel and services had to be held in the morning before the day became too hot.

The Mission decided to help the Christians repair their house of worship and purchased the roofing to again cover the same. Archie Graber together with Elmer Beachey and John Derksen came with the roofing from Kikwit. Several of our students and I, who had been at Kandada and assisted in the spiritual reconstruction a year ago, joined Graber and his party. During the next two days Kandala was the scene of an energetic work bee. Due to Graber's skill in construction, the work progressed rapidly. Some local Christians who had never acquired the skill of carpentry, stood by, gave a helping hand wherever possible, and occasionally uttered a phrase of gratitude.

Soon the job of reroofing the church was completed. The repaired house of worship again stands there as a testimony to the Gospel of Jesus Christ. In it the congregation may again gather to seek the Lord's presence. It is a blessing and an encouragement to the congregation. Thus deeply conscious of the repaired chapel's ministry to the life of the congregation and of its testimony to the glory of God, the congregation gathered for a service of thanksgiving. Before we left Kandala many of the church members shook our hands expressing their gratitude to us for having helped them reroof the house of worship and expressed their gratitude to God for having made this repair job possible.

Dear Friends, the Lord has made this repair job possible because many of you have prayed and given of your gifts. We, therefore, want to share this expression of gratitude with you. May the Lord bless you in knowing that "your labor is not in vain in the Lord."

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry on the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrational responsibility for their church, naming it "The Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

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PEOPLE AT THEIR BEST

God's greatest asset in this world is people. God makes no distinction among people according to location, color, or stature. The Bible does speak about Jews and Gentiles but in Christ there is no difference.

The behavior of people is of eternal concern to God. How they respond to Him and to each other is paramount. People are greatest in asset when at their best. God has provided salvation, forgiveness, and guidelines to the best, free for the acceptance.

Congo Inland Mission is dedicated and committed to the responsibility of inspiring, guiding, and aiding people to a goal of the best possible for them.

Your prayers, contributions, and encouragements are constantly deeply appreciated. We thank you and thank God.

Fraternally in Christ,

Reuben Short, Executive Secretary
Congo Inland Mission
251 West Hively Avenue
Elkhart, Indiana 46514

Evangelism leaders

NEEDED BADLY—Programming person for radio

Secondary School teachers

THE CONGO MISSIONARY MESSENGER

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January - March 1967

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FIVE QUESTIONS

Most Frequently Asked About Congo

1. **Have political conditions stabilized?**

Congo seems to be enjoying a greater stability at this time than it has known since it gained political independence in 1960. General Mobutu, who took charge of the country in November 1965, seems to have a firm grip on things. Except for a small pro-Tshiombe faction, the army supports him. The general population understands the "big chief" concept of government better than it does the complicated functioning of a democracy. While it is impossible to predict the political future of any developing country, political conditions in the Congo at the present time seem relatively stable.

2. **Are the Communists making progress in Congo?**

Much of the nation's rural population went along with the Communist supported rebellion of 1964. That experiment cost them a terrible price. If a self-avowed Communist circulated among them today, his life would likely be in danger. Most African countries which supported the 1964 rebellion are now also viewing the Communists with disfavor. There is little evidence of organized Communist activity in Congo at present.

3. **How did the rebellion affect the Church?**

It filtered the church. Many Christians were lured into the movement, convinced it would correct just grievances the population had against the government. Others went along with the movement rather than be massacred. Others stubbornly resisted, and went into hiding. Many who became deeply involved have returned broken and repentant to Christ and the church. Others witnessed indescribable suffering which shattered their faith; they are struggling to find their way back. Others have emerged with a deepened faith and spiritual maturity which challenges the missionary. Congo's Christians need our sympathetic prayers.

4. **What kind of missionaries are needed now?**

Perhaps the most urgently needed missionaries at present are those who would work in evangelism and church development. They would be directly involved in the current Evangelism-in-Depth program; the aim of this program is to confront every individual in our Congo Inland Mission field with his need of salvation in the Lord Jesus Christ.

However, missionary personnel are needed in a wide variety of capacities. Elmer Dick defines specific areas of need in his article "We Need Missionaries" on page 4.

5. **Could I help out on a short-term basis?**

Unquestionably the long-term missionary makes a greater contribution than the short termer. However, there are perennial needs for short-term helpers in virtually all the developing countries of the world. PAX men and TAP (Teachers Abroad Program) teachers serve in many of these countries, including Congo. There are many openings for older people with particular professional or technical skills, such as doctors, dentists, mechanics, construction workers, and agricultural technicians. They serve periods of several months up to three years. People approaching the age of retirement who are in good health, can pay their own way to a mission field and render constructive service. If you are interested in more specific information on short-term service overseas, write the Mennonite Central Committee, Akron, Pennsylvania.

WE NEED MISSIONARIES

by Elmer Dick

"Why spend any more time or money on missions in Congo?" many people are asking. "The Congolese have destroyed mission property. They have harassed and terrorized missionaries. Obviously they neither appreciate nor desire missions or missionaries any longer. . . ."

With all that has been said and written about the destruction and suffering of the past six years, one does not wonder at such couclusions; however, as a missionary who has had more or less direct and continual contact with the situations as they really are, I would like to try to help people gain a more accurate perspective.

The death and destruction in Congo were caused by a small minority which had gotten control. This should not be hard for Americans to understand. Even now there is an element in our beloved U. S. A. which, if it should get control, would do many of the things the rebels did in those terrible days in Congo.

The conduct of this minority does not reflect the opinion of the masses. It is our experience that missions and missionaries are both appreciated and desired by the majority of Congolese. However, something needs to be said about the particular kind of missionary who is both needed and welcomed.

Long ago Paul wrote, "I am made all things to all men, that by all means I might save some" (I Cor. 9:22). These words are doubly true concerning the present day missionary. He needs to be, by the help of God, completely dead to self, and alive only to his priceless calling and privilege as an ambassador of Christ.

Our high level of American civilization and superior educational advantages tend to make us look down on the "poor untrained simple Congolese" as mere children. Such an attitude is deeply resented; unless it is quickly overcome, it will have a disastrous effect. The Congolese want to be and must be treated as human beings on an equal plane with us. Unless we treat them as such, we cannot expect to minister effectively among them.

A missionary to the Congo must make an effort to cultivate friendships with the Congolese. If he wants to associate only with whites, he will soon find his ministry to the Congolese is dead. An excellent way to develop intimate fellowship with the Congolese is to go into the villages and sit with them around their fires in the evening. Visiting with them in this setting is an excellent way to get next to them and their innermost problems.

At the time of a death it is customary for friends and relatives to gather at the home of the deceased. They will often stay for many days to show their sympathy by their continued presence. At such a time it is very important for the missionary to take time out of his busy schedule to sit with the bereaved. A missionary who thereby shows his sympathetic interest and help will soon gain the confidence of the Congolese. He will find himself sought out and consulted on numerous occasions.

Such unanticipated duties can often be extremely trying on the patience of a conscientious missionary who has set up for himself an already full schedule or has some deadline to meet. Nevertheless, it is here that he may be able to give his most constructive assistance to a faltering brother in need. Obviously because of the importance of this type of ministry, Satan makes every effort to discourage the missionary in it.

There is another method Satan often uses to defeat a missionary. He prompts the missionary to take personal offense when a well-meaning Congolese brother

rebukes him for a mistake he has made. There are a number of reasons why a missionary may possibly make such a mstake. He may have made it because he did not adequately understand the customs or culture of the people; perhaps it was because of his inadequate understanding of the language; it may simply have been a misinterpreted motive. Whatever the cause, the missionary needs grace to humbly admit his wrong and make the proper restitution. If the mistake was the misinterpretation of a motive, the missionary will need to be very careful that it will not hinder him from launching out again in doing that which he feels led to do.

Whatever the reason for the mistake, the missionary with a spirit of humility can count on the graciousness of the Congolese. This is particularly evident when a new missionary is learning their language. Regardless of how poorly he speaks, they will never laugh at him or make fun of him in his presence. Instead they are almost always eager to help him to learn their language well.

However, if a person has been among them a number of years, and still does not have control of the language, they begin to become impatient and offended; it indicates to them that the missionary does not feel them important enough to make a supreme effort to learn their language. As time progresses, French will become increasingly important as a language of communication; however; for the foreseeable future, we need to employ the native dialects if we are to get close to the masses of people.

Our church leaders are not bashful about making their needs known. Even during the time when it seemed unpopular to be friendly to whites, our leaders emphasized and re-emphasized their need for more missionaries—missionaries who refrain from feeling and acting superior—missionaries who are among them as one of them. This is the basic requisite to serving Christ in the "New Congo."

So much for the particular kind of missionary who is needed in Congo. The logical question to follow is, "What is there left for the missionary to do?"

Generally speaking, there is such a tremendous vacuum of properly trained workers in the Congo that almost any talent or ability can be used to good advantage. More specifically:

1. We need new missionary personnel to assist in village evangelism. This is the urgent request of all our pastors. There is a tremendous need to circulate among the many villages to preach the Gospel, to do visitation work, to seek out and admonish backsliders, to conduct special children's and women's meetings. This means living in the villages, in a native hut and eating with Congolese hosts for weeks at a time. Right now an intensive evangelistic push is under way aimed at thoroughly saturating the entire Congo with the Gospel and confronting each individual with his need of salvation in Christ. Missionary preachers and advisors are urgently needed.

2. We need missionaries especially qualified to conduct conventions and conferences with the object of calling Christians together and challenging them through Bible study and discussion peri-

Elmer Dick has served four terms on the field of the Congo Inland Mission. His work has been primarily evangelism and church development. Rev. and Mrs. Dick have four children, and currently are on furlough, at Mountain Lake, Minnesota.

ods. These efforts would stimulate them to live more dedicated personal lives and to witness among their own people. In such discussion periods Christians find help to solve many of the difficult problems which continually confront them.

3. The government accepts that religion be taught in the state schools. We need missionaries to prepare Bible study courses and to direct the religious teaching programs in these schools.

4. Of doubly-underlined importance now are our Bible Institute and Seminary. Here future church leaders and their wives are being trained. Such training includes Sunday School work, child evangelism, organization and training of choirs and other musical groups, and home economics. These institutions are usually struggling along with an incomplete staff.

5. The American Presbyterian Mission and the Congo Inland Mission are jointly engaged in radio and literature ministries for the entire Tshiluba area. Our radio programs are increasing in popularity; an increasing number of listeners are taking our Bible Correspondence Course, which is administrated through the Bible Institute. This is a rapidly growing ministry which will require a growing qualified staff. The demand for literature outstrips the supply. We need people who will occupy themselves with writer training, manuscript preparation, publishing, printing, and distribution. Almost all phases of these more specialized ministries are constantly begging for more personnel.

Space does not permit us to elaborate on the possibilities of serving Christ in the fields of medicine, teaching, agriculture, construction and maintenance work, and relief. The missionary in the new Congo finds that the many opportunities exceed his physical resources to take advantage of them. The big problem for the missionary in the new Congo is not that there is so little to do but rather that he has such limited time and strength for the much that ought to be done.

ONE DAY

Place: Seconday School on Nyanga Mission Station
Time: Monday

Scene One: At 7:10 a.m. I slip through the pink gate into the school yard. It is quiet; the grass is dew drenched. The student body is lined up by grades in rows around the flagpole. As a boy hoists the Congo flag, the students sing the national anthem. Then they move down the path to the dining hall which serves as an auditorium for morning chapel.

Scene Two: Students seat themselves on benches. Noise subsides as Mahenzi Wilson, a sixth year student, stands to lead a song. He conducts the first verse of "A Dieu Soit La Gloire" (To God Be The Glory) and isn't satisfied with the slow moving pace. He repeats verse one as a solo, to show the others how it should be done. Students follow suit on verse two, and the walls ring with their exuberance. Then Mahenzi brings a short message on the topic, "Remember Lot's Wife." He stresses the idea of pushing forward in the Christian walk with no lagging or looking behind.

Scene Three: I enter the room to begin a fifth year French class. My attention is caught by a yellow flower left lying on the teacher's desk. On the blackboard near it someone has written in French, "a flower." I suspect Bukamba, who has just slid into his desk; perhaps his persistent gaze at his desk is meant to divert my suspicion. Unable to clearly identify the donor, I pick up my text, and class begins.

by Mary Burkholder

in the life of a Congo TAP* teacher

We are studing a comedy by Moliére, "Le Médecin Malgré Lui ("The Doctor in Spite of Himself"). It is a farce describing how a quack doctor made good. I had asked the class to do some written work as a follow-up. I'm awed by Musongo's re-interpretation of the theme. He writes that the theme has its parallel in the recent Mulelist rebellion. In devastated areas there was no longer any medical help. So many quack doctors made good "in spite of themselves."

Scene Four: Recreation period. While students relax or play games outside, teachers meet in the staff room to hash out problems. On this particular day two Congolese teachers are trying to decide when the best time would be to get together to practice two numbers which the secondary school teachers are to put on as part of a special church program. They agree on a time and place, and that one number will be sung in French and the other in Gipende.

Scene Five: I walk into the third year room for a class in elementary English. There are fifty in this class; everybody wants to learn English. With such a large number, each one can't possibly be given the opportunity he needs for oral expression, so I use the next best method: unison responses. This technique seems to long have been a part of African society. I'm especially impressed when I realize that a good one-fifth of these students are from the Mukedi area and were active participants in the Mulelist rebel movement there.

Scene Six: Lunch, rest hour, afternoon lesson preparation, and supper have passed now. I've hurried back to school to supervise 7:30 evening study hall. Once students have arrived and settled down to work, I slip outside and sit on the steps. I look across the empty school yard and up at the star-filled sky. Nothing riotous about these study halls. Over two hundred brown bodies are bent over their desks in arduous study. Former rebels among them have had all the rioting they care for. They have lost two years of school because of the unrest. They are happy to be alive. Now they apply themselves with vigor. These kids are eager; they're fun to work with. They mean business. Maybe my Christian testimony will help them be just as serious about building their country and living for Christ.

At 9:30 p.m. I ring the bell dismissing study hall. Students pick up their books and leave for their dormitories. I go around to the classrooms turning off lights and locking doors. In the third year room a cluster of students remains. I'm about to prod them on their way when a Mukedi-area student reminds me, "We have our prayer meeting tonight." A former rebel leading a prayer meeting? These prayer groups are part of a spontaneous student movement in connection with a nationwide "Christ For All effort. I excuse myself, leave the class buildings, slip through the pink gate, and hurry down the path for home. Soon the diesel generator will be turned off, immersing us in the darkness, and ringing down the curtain on this, another day.

(*) For more information on the Teachers Abroad Program, write Mennonite Central Committee, Akron, Pennsylvania.

CHILDREN SAY YES TO JESUS

Never in the history of Christian missions has the Church had such an opportunity to bring in a harvest of souls. Why is the church not sufficiently challenged to take advantage of the wide open doors before us? One American pastor said, "We are not challenged because our soft hands have no scars, and our bodies have no wounds."

We work among a people whose bodies have been scarred and wounded; and with their help, we're doing our utmost to meet the challenge.

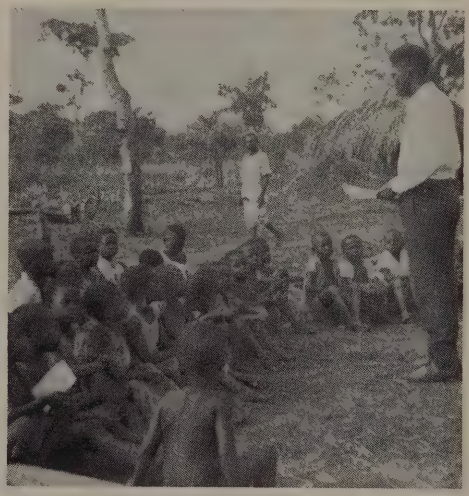
When we returned to Congo in 1962 we received a warm welcome by young and old. We were especially interested in the wide-open door we had to bring the Gospel to the boys and girls. The events in Congo of the last seven years brought untold suffering to the children. Many died. Many others were left ill, wounded, and homeless. We immediately took it upon ourselves to go out to the villages to teach the children choruses, scripture verses, and Bible stories.

Congolese teachers display visual aids used in village evangelism work.

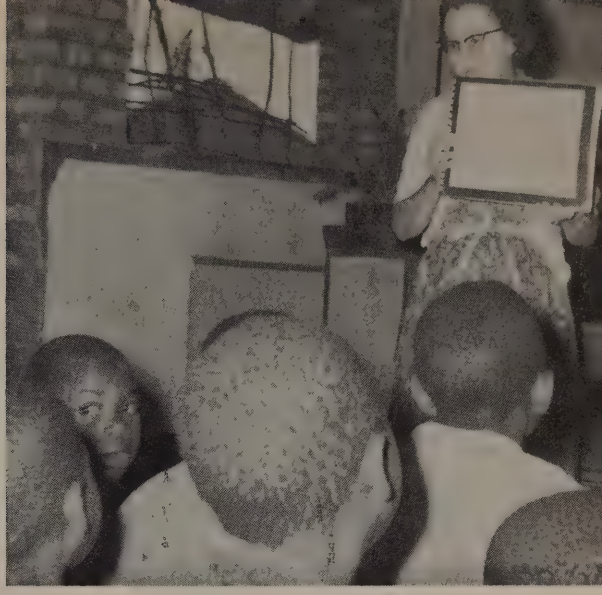
Some 6,000 Lulua tribesmen lived near us in a former diamond mine camp at the city of Tshikapa. Mrs. Elmer Dick and I went into the camp three afternoons each week to teach the children. We would gather them together in front of one of the native homes and conduct a class. At times Mrs. Helen Schnell helped us. To reach all the boys and girls in the camp with the Gospel, it was necessary for us to have about 50 services, each at a different place. Suddenly, in October of 1962, tribal warfare broke out; and in two days, the 6,000 people were forced to leave.

Then we laid plans to work with children of tribes which remained. We organized five-day periods of Child Evangelism classes to be held during school vacation time. Pastor Isaac Katembo and three Congolese teachers

Any roadside village yields an eager and attentive audience of children.



by Tina Quiring



Missionary Esther Dick leads children in memorization of a scripture passage: "For the Son of Man came to seek and save those who are lost."

worked with us. At first we were limited to the city of Tshikapa and to stations where missionaries were located. Later on we were able to reach children as far as 20 miles from Tshikapa in every direction.

We had 36 such five-day Child Evangelism classes with an enrollment of 2,000 children. Many responded to the invitation, and accepted Jesus as Saviour.

In April 1966 we made a three-day visit to the large village of Lubami. Two Bible Institute students went with us. One of them was responsible for teaching the children. We sold Bibles, Christian literature and supplies, and conducted evangelistic services.

Children attending were given a Gospel of John. I wish you could witness the joy children express when they receive their first Gospel. A little girl, only three years old, stretched out her hand indicating that she wanted her Gospel. One of the Congolese standing by said to her, "You cannot have one; you cannot read." What a smile she had on her face when she received her Gospel and pressed it close to her heart. It was the greatest treasure she possessed.

There are an estimated 600,000 people in our mission area. The thousands of children among them should be effectively reached by means of the Evangelism-in-Depth program launched last fall. It is under the direction of a dedicated Congolese church leader and is progressing well. We are working hard to make literature available so the children can be reached through this effort.

Special child evangelism Bible lessons and memory work material have already been prepared to aid teachers and evangelists in reaching children. We continue to prepare new material of this nature every year.

While home on furlough I've visited many bookstores trying to find visual aids and teaching charts to use in this child evangelism program. I hope to take a good supply along with me to Congo in March.

Also to help the Evangelism-in-Depth program reach children, we are preparing tracts especially adapted to help boys and girls understand the Gospel. Robert Ilunga, one of the Congolese students who studied in America, is busy translating such tracts from English into Tshiluba.

These are the different ways in which we are sowing the precious seed, the Word of God, in the hearts and lives of Congo's children. The Apostle Paul said, "He who sows bountifully shall also reap bountifully" (IICor. 9:6b). We challenge you to enter the wide open door of praying for us. While your bodies may not be wounded, may your hearts be heavily burdened to pray that through our efforts, many more boys and girls in Congo may have the privilege of hearing the Gospel and saying "yes" to Jesus.

Our missionary mechanic gets C.I.M. transportation rolling again. . . .

From Jet Plane To Buried Truck

by Sam Entz

It was a dreary foggy night in New York City when we passed through Gate Four and boarded flight 644 for Kinshasa, Congo. After we were comfortable in our seats and the door was closed, we heard the four jet motors being fired in order. As we taxied out to the runway our captain announced we would be a half hour late in starting because of heavy air traffic.

The big planes lined up one behind the other like cars at a traffic light. Slowly we moved and stopped, in line for take-off. Then we felt the forward thrust of the powerful motors and shortly we could feel the plane lift off American soil and we were air-borne. Because of fog and rain we could not see the lights of New York. After about 10 minutes we broke through the clouds and a near full moon and stars were smiling on us.

Smallpox

At Kinshasa we had a two-week layover because of a smallpox epidemic in our CIM area. Finally we flew to Nyanga with a Methodist plane that had room for us. Because of the uncertainty of it being safe to land, MAF radioed Nyanga to have a bed sheet on the ground in front of one of the missionary houses if it was safe to land.

When we circled Nyanga we could not see any bed sheet, so the pilot wanted to take us 150 air miles further to Luluabourg. I told them I was sure they had not received the radio message, because transmitters had been confiscated. Then we saw Jim Bertsche driving to the airstrip with his car.

I told the pilot that the only signal we know is, if it is not safe to land, block the airstrip. If it is not safe to land, Jim will block the airstrip with his car. We watched Jim stop at the end of the airstrip waiting for us to come in. I said, "See, everything is safe." Still, the pilot was not persuaded.

Soldiers?

He said, "Write a note on this paper sack and we will drop it to them."

"O.K.—what should I write?"

"Write, 'If it is safe to land, wave your hands.' " The pilot told me to look for soldiers while he made a low pass of about 20-feet altitude and dropped the note at about 140 m.p.h. I told him I never saw any soldiers. I didn't see much of anything else either! On our next circle everyone was waving their hands; so he cut the throttle, pulled down the wing flaps, and came in for a landing. When the Congolese saw us they cheered and clapped their hands and we had a wonderful reunion.

Now that we are back at Nyanga, Leona is busy in medical and children's work, and I am on the road much of the time hauling mission supplies. Since we are back I have hauled 36 tons of supplies. About 68 barrels have just arrived from Elkhart; that with cement means we have three more trips to make to Luluabourg right away. We still have half a load of supplies at Luebo, and two loads at Port Francqui.

Truck Repaired

Work has piled up because one mission diesel truck broke down 100 miles away at Charlesville last February and has been there since. Two weeks ago Sha Sengu, my garage helper; Dean, a PAX man, and I went to get it. Sands of time had washed around it until it was silted in almost two feet deep. Dean dug it out while Sha Sengu and I put it together. Many things were gone, and we were afraid we wouldn't be able to drive it; but the Lord showed us how to improvise again. We wired the radiator to the grill and put on long enough hoses to reach the motor. We got it started and drove to Nyanga that way. It will take about a week's work in the garage to make the truck road-worthy again. (Continued on page 21)

Graber befriends hungry and destitute war refugees at a government hospital in the town of Idiofa.

I WORK AMONG THE HUNGRY

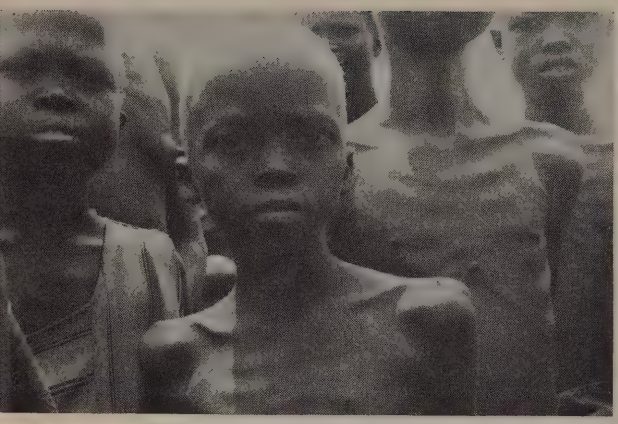
by Archie Graber

We drove the big green truck marked CONGO PROTESTANT RELIEF AGENCY into the center of the Congolese village. Soon we were surrounded by hundreds of people—refugees who had been living in the forest for many months in hopes of surviving the Mulelist rebellion. These who had survived wore only bits of dirty cloth about the waist; all their clothing had either been stolen by bandits or worn to shreds during their time in the forest. All of them looked very hungry, weak, and poor. But none among them suffered like the children.

Many, many of the children had not come out of the forest. They would never come out of the forest. They had died before we could get help to them. But among those surviving was a little boy whom I called "Fioti," which means "Little." He truly was little. You could count his ribs, and his arms were like small corn stalks. He had had very little to eat for a long time. He came to see us in the big green truck. He held out his hands and said, "Madia, madia," which means "Food, food."

One Sandwich

On another occasion Elmer Beachy and I had been quite busy delivering supplies to relief centers. It was about one o'clock when we finished our work at a camp of our most destitute refugees. We took "time out" to sit in the truck and eat our sandwiches. Again the sea of black faces formed around us. As I was finishing my first sandwich, I happened to look down on a little boy who showed marks of one who had suffered much from hunger. I stepped down from the truck, broke a piece of my bread and handed it to him. How eagerly he ate it; and no longer than it takes to say it, many people lifted up their hands trying



A common sight are disfigured faces, exposed ribs, and eyes which speak hunger.

to get the rest of the sandwich. How I wished that it might have increased like the loaves and the fishes.

A man from England was traveling with me in this same area a few weeks ago. When he saw incidents like these, he said, "Graber, I won't sleep unless you can assure me that something will be done for these children."

We are doing all we can. We are supplying food for their stomachs, clothes for their bodies, and tools in their hands to help them begin living useful lives again.

Fioti and hundreds like him get a cup of milk and some porridge morning and evening. Unless these children are too far gone to help, they soon look much better, and begin playing "soccer" by kicking a makeshift ball around the village.

Clothing is a bit more difficult to distribute. We never have enough for everybody. In Fioti's village we made small cards and numbered them up to 600. All the people were lined up; we gave cards to those whom we thought needed clothing the most. This is not an easy thing to do, for everyone wishes to receive something, even if it is very little.

Clothing Distributed

In this long line was Fioti with his arms outstretched. He received his card —number 40. He did not understand what this was all about, but he would wait patiently and see. Before distribution began, Pastor David stood on the big green truck and spoke to them about Jesus and His love. Then he prayed for the many who were hungry and sick, and thanked God for the clothing people had sent. Then we opened the first bale of clothing and began calling numbers.

No. 1 was an old man; we handed him a coat. No. 2 was a young man; he got a pair of trousers. No. 3, a lady, got

For up to two years, refugees hid in the forest to survive. Here they await distribution of clothing at a relief center.

a dress. No. 4 was a little girl; she also got a pretty dress. No. 5 was an important man, the chief of the village. We gave him a heavy overcoat, which he liked very much. So on and on, until we reached no. 40, my little friend Fioti. In the bale of clothing I had spotted a little sweater, which I'd saved for him. How happy he was! He really had quite an outfit now. He had no blanket, no bed, no knife, no fork, no spoon, nothing to eat except what we gave him. But he had his bright sweater and loincloth!

They have started school again, and Fioti is in the first grade. He received one of some 2,000 Christmas bundles, gifts from children and other people in America. In each bundle was a towel, a bar of soap, a pencil, a notebook, and a New Testament in the native language. This may be an important first step to Fioti's becoming a fine Christian who someday will help others to know Jesus.

Yes, we are doing all we can. We continue to supply food and clothing to these people to relieve their suffering. The thousands of dollars worth of yellow-labeled tins of MCC beef and the tons of clothing have done much. But we cannot expect to continue this effort indefinitely. We must help these people get onto their feet so they can live self-sustained useful lives again.

Self-Help

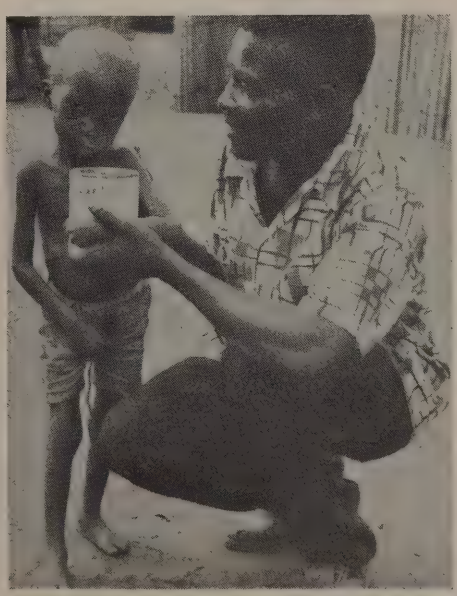
Pasture land is limitless in this part of Congo. Why can't these people raise cattle and grow their own meat? Others who share this conviction with us have made possible the purchase of the first 15 head of cattle. We have divided them into three herds of five each as a beginning project. The Congolese are encouraged by the possibility of owning their own livestock again. Their interest makes this one of the most promising aspects of our rehabilitation program. We hope this is the beginning toward adequate meat supply for the entire war-ravaged Kwilu area of Congo.

We have secured a large tractor and plow. PAX men working with me take the equipment to villages and refugee centers, and prepare great tracts of land for planting. Each group of refugees is supplied with a bag of peanut seed and hoes with which to tend their crops. In return, each group is expected to give us two bags of peanuts for seed, when harvest comes.

Were it not for this program, thousands more would now have died of malnutrition and exposure. When little Fioti grows big, he will remember, and he will understand. People with the love of Jesus saved his life. They believed the words of Jesus when He said that "inasmuch as you have done it unto the least of these, you have done it unto me."

NOTE: Graber is now recovering from injuries sustained from a fall December 7. He was standing on a 25 foot high scaffolding repairing one of the five church roof trusses which had been badly burned during the rebel attack on Mukedi Station. When a plank slipped, Graber fell to the cement floor, hitting the scaffolding three times during the fall. He suffered fractures of his left heel, his left hand, and several ribs. Graber writes, "The doctor said I am to be off my foot for six weeks. Praise God I am no worse off than I am." Prayers are solicited for his speedy recovery.

This can of ground beef began its journey at a mobile canning center of the Mennonite Central Committee somewhere in the States. It finds its destination in the arms of a hungry child. Pastor David Kidinda is Graber's right-hand man in the relief effort.



Rev. and Mrs. John Mpanda, with full-blood chicks made available to them by the Congo Mennonite Agriculture Service.

CHICKENS IN THE *CHURCH?*

And rabbits and cows and sheep? Are not these the kind of things Jesus once drove out of the temple? How did they get back in again?

In Jesus' time livestock in the temple was part of an unscrupulous plan to fleece worshipers; the animals were part of a plan which had turned the temple into a "den of thieves."

In Congo today an agricultural program does contribute to social progress. But more than this, such a program is an important key to building a self-supporting national church. In this context, domestic animals play an important role in building a church truly integrated into their society, a center of worship which in a truer sense of the word, will be for "all people."

Aims

Fremont Regier has his degree in Agriculture from Kansas State and has been in charge of C. I. M.'s agricultural thrust. This effort is called "Congo Mennonite Agricultural Service" or COMAS, and is headquartered at Nyanga.

Fremont writes, "Physical results of our program will be diet improvement and economic advancement. However, our chief goal is to strengthen village churches through strong Christian rural families. Better fed Christian families enjoying an improving standard of living will be able to support an indigenous church that can carry out its evangelistic purpose and function in society."

A church is not indigenous to its society until it is self-supporting. An im-

poverished people have little with which to support the church. In a developing nation such as Congo the chief potential source of lay income is not in industry; it is in agriculture. Thus the goal of a self-supporting church is inextricably tied to agricultural development.

Fremont also points out that limited educational opportunities beyond the primary level force thousands of youth to sit idly in their villages. This group formed the driving strength of the 1964 rebellion. Congo is basically an agrarian society. All these young men could profitably occupy themselves with farming. Occupied in agriculture, they could find their places as useful citizens in society; Christians among them could find their useful place in the church.

Fremont says, "Our program must be geared to produce producers, rather than to produce products." This means the aim is not to build a large experimental farm which sells its products. The program's emphasis will be on "extension service." It will provide good seed, breeding stock, and technical know-how to villagers. Virtually all Congolese live in villages, towns, or cities. Most men living in villages are to some degree farmers.

Also engaged in the program are PAX men Dean Linsenmeyer and Roger Busenitz, and 25 Congolese workmen. In keeping with the aim of the program, they build livestock shelters of readily available materials. Walls are made of netting packed with mud, or of bamboo; roofs are of grass. Kerosene lanterns, available in almost any Congo store, are used as brooder heaters. The men experiment with seeds and leguminous plants to find combinations which will make good pasture. They hunt effective methods to cope with livestock disease.

Livestock

Fremont is convinced that the greatest need in the Congolese diet is for animal protein. The most immediate source of increased wealth is in domestic animals. Thus the greatest initial contribution can be made in livestock work. Breeding stock currently includes chickens, ducks, rabbits, hogs, and cattle.

This particular breed of cattle best survive the hazards of tropical disease, hot climate, and poor forage available during dry season. They are more valuable for beef than for milk production.

Workman Kimbangu Mayele gathers eggs at the rear of a bamboo laying house. Note shelters on stilts, constructed of available materials.

Starting herds of hogs and cattle were secured from a former Belgian farm.

The radio, a Congo prestige symbol, quickly gathers an audience.

The program has begun to extend effectively into the villages. Congolese are learning the value of cow's milk, and buy as much as is available. Eggs from full-blood imported hens are made available to the Congolese for hatching. The prospective buyer brings one small native pullet; for it he receives three hatching eggs and the privilege of buying 10 more. Native pullets are used in a cross-breeding program using an imported rooster.

Eggs from full-blood stock are hatched at the farm. When the chicks are six weeks old, they are sold, with some starting mash, to village farmers. Several farmers have requested rental use of 50-egg incubators. Only one is available; more are needed. Congolese' demand for breeding stock is continually greater than the supply.

Problems

Fremont and his men are continually confronted with problems that would perplex the American farmer. He writes, "Climatic conditions erode and deteriorate the soil and promote animal disease. Congolese are not husbandrymen by nature; normally animals are left to find their own feed. Cultural mores make it difficult for a man to get ahead of his peers financially. Deplorable transportation and communications make it prac-

(Continued on page 21)

RADIO

"My friends in the work of God: I am very happy because of your arrangements so that we may hear the Drumcall of Life from day to day. I studied in mission schools from 1958 to 1963. In 1963 I backslid. However, starting with hearing your words on the radio January 16, my heart was changed. Starting then, I began going to the house of God. . . ."

This is a sample of the approximately 200 letters a month received from listeners of the Tshiluba-language radio program, Drumcall of Life. The program is produced at the Protestant Studio of Kasai, or STUDIPROKA, in the city of Luluabourg, Congo.

STUDIPROKA is a joint radio evangelism effort of the Congo Inland Mission and the American Presbyterian Congo Mission. It was organized in 1964, and C.I.M. missionary Charles Sprunger was elected director. Sprunger ordered equipment from overseas, rented a three-bedroom house, and converted part of it into a recording studio. When he and his family came to the states on furlough in August of 1966, six or seven programs a week were being broadcast over four radio stations.

The pressing need is for expansion. Radio Station ELWA at Monrovia, Li-

Tape-recorded music, a message, and announcements are "dubbed together" into a 15-minute program at the studio center.

CONGO'S NEW ARM FOR EVANGELISM

beria, would like to broadcast Tshiluba programs daily instead of twice weekly. Talented Congolese must be found and trained for this specialized type of ministry. Plans are in the final stages to purchase a building complex with four two-bedroom apartments; it will be converted into a permanent programming center. The Methodist Mission will likely become the third participating mission; it will produce Christian programs in the Otetela dialect.

This expanding ministry will require additional missionary personnel. During Sprunger's absence, the studio is in charge of Rev. Robert Reinhold, evangelism missionary of the American Presbyterian Congo Mission. He will be joined shortly by PAX-man La Rhue Friesen of Henderson, Nebraska, who is completing a short term of French language study in Belgium.

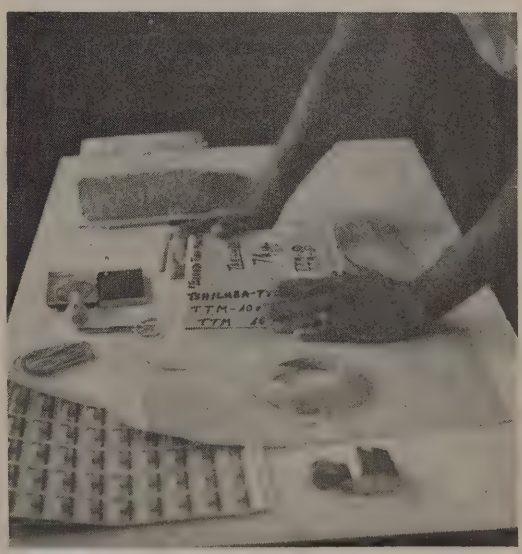
Additional personnel needs are a missionary to give full time to radio programming, and a missionary who can supervise counseling services and follow-up correspondence.

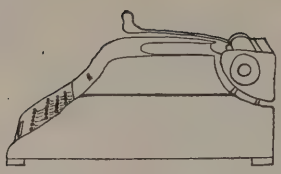
Pray that needs of personnel and finance for this expanding program will be met, and that the Holy Spirit will use the broadcasts for the salvation of many souls.

Other recording is done under makeshift conditions wherever talent is found. Here he records a song by a vocal group at Nyanga Station.

Sprunger records the devotional message of a Congolese at the recording center in Luluabourg.

Program tapes are mailed to radio stations for broadcasting.





NEWS FROM THE FIELD

Delegation Visits Field

A delegation of five Congo Inland Mission Board members arrived in Kinshasa, Congo, on January 11 to begin a six-week visit of the field. Members of the delegation are Milo Nussbaum, Maurice Stahly, Elmer Neufeld, Allen Wiebe, and Reuben Short, Executive Secretary of CIM.

The delegation will study problems of current concern such as church-mission relationships; cooperative programs with other missions in the fields of higher education, literature, radio, and medicine; and the Evangelism-in-Depth program.

Plans include visiting all CIM stations for on-the-spot consultations with Congolese church leaders. A high point of the visit will be the annual pastors-teachers conference to be held February 14-19 at Kalonda Station.

Travel by mission plane will make it possible for this delegation to probably double the accomplishments of any previous delegation during a given period of time. For the early part of the itinerary the men have been accompanied by Nicodeme Tshilembu and David Ngongo, of the Congo Mennonite Church, and by missionary Peter Buller.

The party is scheduled to leave Congo for the States on February 21.

Mennonites Preparing Africa Movie

Six Mennonite missions organizations are cooperating in the preparation of a 45-minute color film on the problems confronting Christians in developing nations. A contract for the production has been signed with Ken Anderson Films, Winona Lake, Ind.

The movie team is currently working in Africa. It includes Ken Anderson, director; Heinz Fussle, photographer; Harold Weaver, and Mr. and Mrs. Gary Franz. They will do shooting in Nigeria, Congo, and Tanzania.

Groups participating in the project are the Congo Inland Mission, the Mennonite Board of Missions and Charities of Elkhart, Eastern Mennonite Board of Missions and Charities, the Mennonite Central Committee, the Mennonite Brethren, and the General Conference Mennonite Church.

The movie is scheduled to be premiered at the Eighth Mennonite World Conference at Amsterdam, the Netherlands, on July 23-30, 1967

Many unexpected interruptions extended the **Glenn Rocke's** trip to Congo from July 10 (their home-church farewell service) to September 5 (their arrival at Tshikapa, Congo). One of their "old friends" seemed especially happy to see them. Glenn writes, "This morning we were awakened by what sounded like somebody knocking at our door. Mother went to answer, and found no one there. She thought someone must be playing a prank to get us up early. When the knocking started again, we heard the monkey squeaking. Next thing Robert Ilunga sent us word that our monkey was in his chicken house causing a rumpus. When we investigated, we found he had made the knocking noise by pulling a lath loose on the screen door and snapping it. Somehow he had gotten out of his cage during the night. We lured him back into it with a banana and other food."

Glenn writes in a more serious vein, "The 'Christ For All' (Evangelism-in-Depth, program has started in Congo. November was a special month of prayer. Pray definitely with us that during these two years of special effort, our Congo Church will be purged of sin and be given new life through Jesus Christ, our Lord."

Herman and Ruth Buller have completed their French studies in Belgium. They, with children Marcia and Royce, arrived at Tshikapa, Congo, December 19. Herman, an administrator with experience in hospitals at Bloomington, Ill., and Hinton, Oklahoma, will serve as co-ordinator of the medical services of the mission and Congo Church.

The Melvin Claassen family has had some interesting travel experiences. It took them 27 hours to travel from Wichita, Kansas, to Tshikapa, Congo, and a full day to travel less than a hundred miles to their home at Mutena Station. They arranged with pilot Bob Gordon to fly to their former station of Kamayala for a load of household effects. What would have been a five-day trip by car was completed in four hours. When their car in shipment arrived at the city of Luluabourg, Gordon flew them there to get it. It took them an hour to arrive, and eleven hours to drive back home!

Mel writes, "Sosthene Mayambi visited us and explained the Evangelism-in-Depth program to our people. He has a real zeal for the Lord, and was encouraged by the enthusiasm shown here. I hope to put in quite a bit of time helping carry out this program by going to villages for services and house visitation. Martha is practicing with the Youth for Christ choir. We have been busy making a new airstrip which will meet with government approval. Yesterday about 75 women were clearing off the grass. Fremont (Regier) has loaned us the use of the new tractor to help pull trees and stumps."

Mrs. Helen Eidse of Kamayala Station suffered a fractured pelvis when the car in which she was riding overturned on New Year's Eve. The accident was due to a fault in the steering system.

The car overturned completely, uprighting itself. Other occupants were missionary Ben Eidse, the Eidse children, and a few Congolese. No one else was injured.

The mission plane spared Mrs. Eidse a long and painful trip over rough roads to a hospital. Dr. Merle Schwartz at Tshikapa was called via mission radio transmitter. He flew to Kamayala and gave necessary treatment. Information received here indicates that Mrs. Eidse is recovering at Kamayala.

Ben Eidse from Kamayala reports, "The progress of Evangelism-in-Depth is very encouraging. November was the month for prayer. The idea of these (prayer) cells has taken hold well, and most Christians who have started participating are thrilled with the program."

Mrs. Olga Klaassen of Nyanga Station successfully underwent gall bladder surgery January 2 at Kimpese Hospital. She was scheduled to return by plane to Nyanga on January 16.

Rev. Frank Enns, retired missionary recalled to the field for village evangelism and spiritual counseling work, sends an encouraging report.

"Independence has brought undisciplined living. However, there are bright spots. Some are acknowledging their sinful ways. Overseers I have been working with seem an enthusiastic and dedicated lot. I believe our working together has deepened their spiritual life and has helped them get a new vision of their opportunities."

Enns lives with the Congolese in their villages for long periods of time. A week of visiting villages is climaxed by a large regional service at a central location on Sunday. He says, "With very few exceptions, the people have been very courteous, considerate, and appreciative."

Elda Hiebert of Nyanga writes, "The Lord is working these days. Word came Wednesday that Pastor Mayele Isaac stopped to minister the Word at a village on his way to a wedding. Eighteen people surrendered to the Lord."

Henry Dirks, director of LECO press in Kinshasa, sends this glimpse of the big city: "November 24-26 were pronounced

holidays to commemorate General Mobutu's first year as President of Congo. Festivities started this afternoon with an exhibition jump of 40 Congolese women parachutists. This evening Congo's first television station was inaugurated."

Under Dirk's direction, LECO press doubled its production during 1966 (4,198,382 pieces printed compared with 2,412,585 pieces during 1965). The government of Sweden recently recognized the value of the work of LECO press by shipping it a donation of 100 tons of paper.

Dirks is scheduled to make a five-weeks' study tour in Europe this summer. He will attend the International Printing Exposition at Düsseldorf, Germany, and take a short course of study in multicolor printing in Brussels, Belgium.

Anna J. Ediger, housemother for the CIM girls studying at the American School in Kinshasa writes, "Just as I've been asking the Lord, the Good News Club work is taking a leap forward. There are two English-speaking clubs; the wife of a Missionary Aviation Fellowship pilot has one and I have the other. The Lord has sent a Congolese couple, Mr. and Mrs. Izidore Mukoko, who are burdened for the children and women of this area. On Friday afternoons they come and together we study and demonstrate lessons. They go home and do likewise with local Christian women who will reach the children in their own neighborhoods. Please continue inviting our home folk to keep praying. The need is urgent and great. The children are so eager to listen, and the Lord does not want that 'any should perish.' "

Melvin J. Loewen, President of the Congo Protestant University, has assembled around him an effective corps of hard working administrational personnel; in it are a number of influential highly-qualified Congolese. With stubborn tenacity honed sharp by overwhelming difficulties, they are slowly blazing a trail of progress.

Dr. Loewen writes, "A business trip into the interior requires passes and risks unkept plane reservations. A simple crosstown telephone call can become a major event. The purchase of a gadget from abroad requires mountains of import quota papers and months of delay. But there is the exhilarating feeling that we are on the ground floor of something with tremendous consequences for the future.

"Pioneers always plow new ground. Then they plant the first seeds, wonder about the weeds, and await the harvest. This is the big thing; the harvest. This University caps the efforts of so many years of missionary sowing, through primary and secondary schools' programs. This is the capstone of leadership training, in an institution thoroughly rooted in the soil and soul of Africa.

"After the July mutiny at Kisangani (formerly Stanleyville) we decided to open a second campus at the city of Lulabourg. We are happy to see a climbing enrollment. We expect 220 students this year; they will be about evenly divided between the two campuses.

"Our staff now includes 42 professors coming from 14 countries in Africa, Europe, and North America. Considering rather poor conditions under which some of them must live, they are certainly showing a fine spirit.

"We are looking for Christian professors; men and women who by word, deed, and teaching, wish to present the Gospel of Jesus Christ to students. We also need semi-skilled college young people who wish to serve abroad for a few years to help us clear the land and break the sod for planting. We're looking for carpenters, bookkeepers, mechanics, and electricians." And from a newsletter: "Do you know where we can find a librarian who would like a free trip to Congo? We're serious!"

Charlene Fay Sprunger was born to Rev. and Mrs. Charles E. Sprunger November 8, 1966. She has just undergone surgery and is in a cast to correct a congenital hip problem.

Born to **Tom and Jeanette (Sprunger) Bechtel,** on December 4, 1966, a girl named Christine Marie.

(Chickens, continued)

tically impossible for the farmer to get his produce to market. Absence of satisfactory methods of food preservation make storage difficult. Our big livestock problem is finding plant protein that will make good rations for hogs and poultry. Peanuts are grown locally; but their extensive use as a protein source produces soft pork and fatty carcasses."

A different kind of problem has been caused by ants. "Trees shading our laying houses and rabbit hutches were infested with them. We could not destroy the trees, for they were extremely important for shade and hawk protection for chicks. We found that a burlap bag soaked in a strong mixture of insecticide, cattle dip, roach killer, and kerosene and fastened around the stilt poles supporting the shelters and around the tree trunks completely isolated the ants."

Interruption

Progress of the farm program has been unexpectedly interrupted by a medical emergency. Fremont has had to come to America for a spinal operation to correct a dislocated vertebra. He, his wife and two children arrived by air at Wichita, Kansas, on January 20, 1967. Pray for his speedy recovery, and for those who carry on the program in his absence.

Attend Photography Seminar

Levi and Eudene Keidel attended a missionary photography seminar at Winona Lake, Indiana, December 6-8, 1966. Some fifty delegates representing mission fields on five continents attended.

This annual event is sponsored by Ken Anderson Films. It is designed to help missionaries make better use of photography both in their ministry on the field and in presenting their work to home constituencies.

Missionaries anicipating furlough are invited to write for information.

(From Jet Plane, p. 10, continued)

Souls Saved

The Evangelism-in-Depth program is in its second month. We have started prayer cells. If one of these cells has more than ten people it splits and they have two prayer cells; it keeps multiplying this way until we have all our Christians involved, praying for revival. God is already working in the hearts of backsliders. The other day 18 souls were saved. Please pray with us for this program that we might have a great revival.

This is a busy life, and a hard life; but we are happy to be in the Lord's service again.

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CONGO INLAND MISSION

The Congo Inland Mission was founded in 1911 to engage interested Mennonite bodies in a united effort to (1) carry out the last command of our Lord Jesus Christ of preaching the Gospel to every creature (Matt. 28:19-20, Mark 16:15), and (2) to build His church in accordance with His own espoused purpose. (Matt. 16:18, 1 Cor. 3:11.)

To accomplish these objectives, the mission has sought to develop in its assigned geographic area, a balanced program of evangelism, Christian leadership training, education, medical assistance, and related efforts directed to strengthening the Christian village community life with the church as its center.

Total church-mission integration was achieved in February of 1960, when Congo leaders assumed administrational responsibility for their church, naming it "The Mennonite Church in Congo." Missionaries continue to labor alongside their African brethren striving to implant Jesus Christ in the hearts and lives of the Congolese.

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Make sure your sons, daughters, and friends interested in Christian service read this issue. We'll gladly supply more information upon request. Congo Inland Mission, 251 W. Hively, Elkhart, Ind. 46514.